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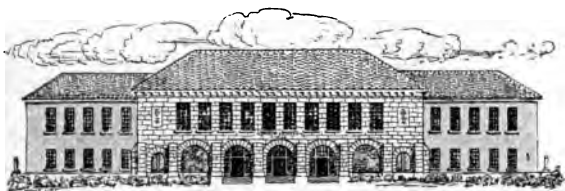
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THE

MEDEA

OF

EURIPIDES

With Notes, Appendices, and Vocabulary

BY

M. A. BAYFIELD, M.A.

HEADMASTER OF CHRIST COLLEGE, BRECON; EDITOR OF THE 'ION' AND
'ALCESTIS' OF EURIPIDES, AND (WITH DR. VERRALL) OF THE
'SEPTEM CONTRA THEBAS' OF ÆSCHYLUS; AUTHOR OF
'LATIN PROSE FOR LOWER FORMS.'

London

MACMILLAN AND CO.

AND NEW YORK

1892

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PREFACE.

THE text of the present edition of the *Medea* differs very little from those ordinarily in use. A few confessedly spurious lines have been omitted, and some half-dozen of the more certain and necessary of the corrections offered by my friend Dr. Verrall in his larger edition of the play have been incorporated.

The notes (like those to the *Alcestis*) have been adapted to what seem to me to be the requirements of a boy during his first year or so of reading Greek play. In preparing them I have been much indebted to Dr. Verrall's larger and smaller editions (the former of which perhaps says the last word about the play's interpretation), and from the latter, as will be seen, frequent quotations have been made. The choruses have been translated in full with as much literalness as was possible. This has been done from a conviction that such assistance is absolutely necessary for a beginner, and that if with it he is able to produce an accurate rendering of so difficult Greek, he may be considered to have done an excellent lesson.

A summary of the play will be found in the notes introductory to the various parts, but the story of Jason and the Golden Fleece is so familiar that I have not thought it worth while to attempt to tell it again. Boys who wish to read it told at length and as well as it can be told, should get and read Wm. Morris's charming poem, *The Life and Death of Jason*.

M. A. B.

CHRIST COLLEGE, BRECON,
March 12th, 1892.

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STRUCTURE OF THE PLAY.

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2. πάροδος (but actually a κομμός), 131-212.

3. ἐπεισόδιον πρῶτον, 213-409.
4. στάσιμον πρῶτον, 410-445.

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6. στάσιμον δεύτερον, 627-662.

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11. ἐπεισόδιον πέμπτον, 1002-1250.*
12. στάσιμον πέμπτον, 1251-1292.

13. ἔξοδος, 1293-1414.

* The Interlude, 1081-1115, is not a στάσιμον, because the metre is anapaestic. See below.

These parts of a tragedy are defined by Aristotle as follows (*Poet.* § 12):—

πρόλογος: all that precedes the entrance of the Chorus.

πάροδος: the first utterance of the whole Chorus (their 'entrance-song').

ἐπεισῶδιον: all that stands between whole choric songs.

στάσιμον: a song of the Chorus employing neither anapaestic nor trochaic measures. (The name is in contrast to *πάροδος*, the *στάσιμον* being sung by the Chorus when *at their station* in the *ὀρχήστρα*.)

κομμός: a dirge in which the Chorus in the orchestra and an actor on the stage both bear parts (contributing alternate portions).

ἐξοδος: all that follows the last song of the Chorus.

ΜΗΔΕΙΑ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΡΟΦΟΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΜΗΔΕΙΑ.

ΧΟΡΟΣ.

ΚΡΕΩΝ.

ΙΑΣΩΝ.

ΑΙΓΕΥΣ.

ΑΓΓΕΛΟΣ.

ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ.

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

[Scene : the open space in front of Medea's house in Corinth.—
Time : morning. Enter from the house the Nurse. She wears a gown of a sad colour, gathered in folds about the waist and reaching to the ground (πέπλος ποδήρης).]

ΤΡΟΦΟΣ.

12 Εἰθ' ὦφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος
 Κόλχων ἐς αἶαν κυανέας Συμπληγάδας,
 14 μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε
 τμηθεῖσα πεύκη, μηδ' ἐρετμῶσαι χέρας
 ἀνδρῶν ἀριστέων, οἳ τὸ πάγχρυσον δέρος 5
 Πελὶα μετῆλθον. οὐ γὰρ ἂν δέσποιν' ἐμὴ
 Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας, " ~~τῶν~~
 ἔρωτι θυμὸν ἐκπλαγείσ' Ἰάσονος,
 οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
 πατέρα κατῴκει τήνδε γῆν Κορινθίαν 10
 ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
 [φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα]
 αὐτὴ τε πάντα συνφέρουσ' Ἰάσονι— ~~ὡς κενεμένη~~
 ἥπερ μεγίστη γίγνεται σωτηρία,
 15 ὅταν γυνὴ πρὸς ἄνδρα μὴ διχαστατῇ—

νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.
 προδοὺς γὰρ αὐτοῦ τέκνα δεσπότην τ' ἐμὴν
 γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,
 γήμας Κρέοντος παῖδ', ὃς αἰσυνμᾶ χθονός. *is / ποικίλη*
 Μήδεια δ' ἡ δύστηνος ἡτιμασμένη 20
 βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς,
 πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται
 οἷας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.
 κεῖται δ' ἄσιτος, σῶμ' ὑφέϊσ' ἀλγηδόσι,
 τὸν πάντα συντήκουσα δακρύοις χρόνον, 25
 ἐπεὶ πρὸς ἀνδρὸς ἦσθετ' ἡδίκημένη,
 οὗτ' ὄμμ' ἐπαίρουσ' οὗτ' ἀπαλλάσσουσα γῆς
 πρόσωπον· ὥς δὲ πέτρος ἢ θαλάσσιος
 κλύδων ἀκούει νουθετομένη φίλων,
 πλὴν εἴ ποτε στρέψασα πάλλευκον δέρην 30
 αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμῶζει φίλον *λευκὰ*
 καὶ γαῖαν οἴκους θ', οὓς προδοῦσ' ἀφίκετο
 μετ' ἀνδρὸς ὃς σφε νῦν ἀτιμάσας ἔχει.
 ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὕπο
 οἶον πατρίδας μάπολείπασθαι χθονός. 35
 στυγεῖ δὲ παῖδας οὐδ' ὀρώσ' εὐφραίνεται.
 δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ νέον·
 [βαρεῖα γὰρ φρὴν, οὐδ' ἀνέξεται κακῶς
 πᾶσχος· ἐγὼ δα τήνδε, δειμαίνω τέ νιν·
 μὴ θηκτὸν ὦσιν φάσγανον δι' ἥπατος, 40
 σιγῇ δόμους ἐσβᾶσ' ἔν' ἔστρωται λέχος,
 ἢ καὶ τύραννον τόν τε γήμαντα κτάνη,
 κᾶπεια μείζω ξυμφορὰν λάβῃ τινά.]

δεινὴ γάρ· οὗτοι ῥαδίως γε συμβαλὼν
 ἔχθραν τις αὐτῇ καλλίνικον οἷσεται. 45
 ἀλλ' οἷδε παῖδες ἐκ τρόχων πεπαυμένοι
 στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι
 κακῶν, νέα γὰρ φροντὶς οὐκ ἀλγείν φιλεῖ.

[By the side-entrance on the spectator's right (the traditional one for arrivals from the immediate neighbourhood) enter the παιδαγωγός with Medea's two children. He wears a χιτὼν (tunic) or ἐξωμύς, the ordinary dress of a slave. The children also wear tunics, of a bright colour.]

ΠΑΙΔΑΓΩΓΟΣ.

- παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,
 τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν *idiv m.* 50
 ἔστηκας, αὐτὴ θρεομένη σαντὴ κακά ;
 πῶς σοῦ μόνη Μῆδεια λείπεσθαι θέλει ;
- ΤΡ. τέκνων ὅπαδὲ πρέσβιν τῶν Ἰάσονος,
 χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν
 κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται. *μετίνωφ* 55
 ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγιδόνοσ
 ὥσθ' ἱμερός μ' ὑπῆλθε γῇ τε κούρανῳ *δεινὴ*
 λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.
- ΠΑ. οὐπω γὰρ ἡ τάλαινα παύεται γόων ;
- ΤΡ. ζηλῶ σ' ἐν ἀρχῇ πῆμα κούδέπω μεσοῖ. 60
- ΠΑ. ὦ μῶρος, — εἰ χρὴ δεσπότης εἰπεῖν τόδε —
 ὥς οὐδὲν οἶδε τῶν νεωτέρων κακῶν. *νεωτέρων*
- ΤΡ. τί δ' ἔστιν, ὦ γεραίε ; μὴ φθόνει φράσαι.
- ΠΑ. οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα. *εἰρημένα*

- ΤΡ. μῆ, πρὸς γενείου, κρύπτε σύνδουλον σέθεν· 65
σιγὴν γάρ, εἰ χρή, τῶνδε θήσομαι πέρι.
- ΠΑ. ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαιέτεροι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὥς τοῦσδε παῖδας γῆς ἐλᾶν Κορινθίας 70
ξὺν μητρὶ μέλλοι τῇσδε καίρανος χθονὸς ἱνῆς
Κρέων. ὁ μέντοι μῦθος εἰ σαφὴς ὁδε
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τάδε.
- ΤΡ. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; 75
- ΠΑ. παλαιὰ καινῶν λείπεται κηδευμάτων,
κοῦκ ἔστ' ἐκείνος τοῖσδε δώμασιν φίλος.
- ΤΡ. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι.
- ΠΑ. ἀτὰρ σύ γ', οὐ γὰρ καιρὸς εἰδέναι τάδε 80
δέσποιναν, ἡσύχαζε καὶ σίγα λόγον.
- ΤΡ. ὦ τέκν', ἀκούεθ' οἶος εἰς ὑμᾶς πατήρ;
ὄλοιτο μὲν—μή· δεσπότης γάρ ἐστ' ἐμός·
ἀτὰρ κακός γ' ὢν ἐς φίλους ἀλίσκεται.
- ΠΑ. τίς δ' οὐχὶ θνητῶν; ἄρτι γιγνώσκεις τόδε, 85
ὥς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,
εἰ τοῦσδε γ' εὐνῆς εἶνεκ' οὐ στέργει πατήρ; *bed*
- ΤΡ. ἦτ', εὖ γὰρ ἔσται, δωμάτων ἔσω, τέκνα.
σὺ δ' ὥς μάλιστα τοῦσδ' ἐρημώσας ἔχε, 90
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένην.
ἦδη γὰρ εἶδον ὄμμα νιν ταυρουμένην

τοῖσδ', ὥς τι δρασείουσιν· οὐδὲ παύσεται
 χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τινα.
 ἐχθρούς γε μέντοι, μὴ φίλους, δράσειέ τι.

95

[*MEDea is heard within.*]

ΜΗΔΕΙΑ.

ἰώ,

δυστάνος ἐγὼ μελέα τε πόνων,

ἰώ μοί μοι, πῶς ἂν ὀλοίμαν;

TP. τόδ' ἐκείνο, φίλοι παῖδες· μήτηρ

κινεῖ κραδίαν, κινεῖ δὲ χόλον.

σπείσατε θᾶσσον δώματος εἴσω,

100

καὶ μὴ πελάσῃτ' ὄμματος ἐγγύς,

μηδὲ προσέλθῃτ', ἀλλὰ φυλάσσεσθ'

ἄγριον ἦθος στυγεράν τε φύσιν

φρενὸς αὐθάδους.

ἴτε νυν χωρεῖθ' ὥς τάχος εἴσω.

105

δῆλον δ' ἀρχῆς ἐξαιρόμενον

νέφος οἰμωγῆς ὥς τάχ' ἀνάψει

μείζονι θυμῷ· τί ποτ' ἐργάζεται

*μεγάλῃ-
hearted*

μεγαλόσπλαγχνος δυσκατάπαιστος

ψυχὴν δηχθεῖσα κακοῖσιν;

[*The Old Man takes the children into the house.*]

MH. (*within*) αἰαῖ,

ἔπαθον τλάμων ἔπαθον μεγάλων

ἄξι' ὀδυρμῶν· ὦ κατάρατοι

παῖδες ὄλοισθε στυγεράς ματρὸς
ξὺν πατρὶ καὶ πᾶς δόμος ἔρροι.

TP. ἰὼ μοί μοι· ἰὼ τλήμων· 115

τί δέ σοι παῖδες πατρὸς ἀμπλακίας
μετέχουσιν ; τί τοῖσδ' ἔχθεις ; οἷμοι,
τέκνα, μή τι πάθῃθ' ὥς ὑπεραλγῶ.
δεινὰ τυράννων λήματα, καὶ πῶς dispositurus
ὀλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, 120

χαλεπῶς ὀργὰς μεταβάλλουσιν.
τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσουςιν
κρείσσον· ἔμοιγ' οὖν ἐπὶ μὴ μεγάλοις
ὀχυρῶς εἴη καταγῆράσκειν.

νῦν 125

τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
τοῦνομα νικῶ, χρῆσθαί τε μακρῶ
λῶστα βροτοῦσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνητοῖς·
μείζους δ' ἄτας, ὅταν ὀργισθῇ
δαίμων οἴκοις, ἀπέδωκεν. 130

[Some women of Corinth, who form the Chorus of the play, fifteen in number, enter from the spectator's right. They wear πέπλοι ποδῆρεις of various bright colours. Instead of singing the usual πάροδος or entrance-song, they enter into conversation with the nurse, so that the scene becomes a κομμός.]

ΧΟΡΟΣ.

ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν
τᾶς δυστάνου Κολχίδος· οὐδέ πω
ἦπιος ; ἀλλ', ᾧ γεραῖα, λέξον.

- ἐπ' ἀμφιπύλου γὰρ ἔσω μελάθρου βοὰν 135
 ἔκλυον· οὐδὲ συνήδομαι, ὦ γυναῖ,
 ἄλγεσι δώματος. εἶπέ, τί μοι, φίλα, κέκρανται;
 ΤΡ. οὐκ εἴσι δόμοι· φροῦδα τὰδ' ἦδη.
 τὸν μὲν γὰρ ἔχει λέκτρα τυράννων, 140
 ἢ δ' ἐν θαλάμοις τήκει βιοτὴν
 δέσποινα, φίλων οὐδενὸς οὐδὲν
 παραθαλπομένη φρένα μύθοις.
 ΜΗ. (*within*) αἰαί,
 διὰ μου κεφαλᾶς φλῶξ οὐρανία
 βαίῃ· τί δέ μοι ζῆν ἔτι κέρδος; 145
 φεῦ φεῦ· θανάτῳ καταλυσάιμαν
 βιοτὰν στυγερὰν προλιποῦσα.
 ΧΟ. ᾄεις—ὦ Ζεῦ καὶ γὰ καὶ φῶς— στρ.
 ἰαχὰν οἶαν ἃ δύστανος
 μέλπει νύμφα;
 τίς σοί ποτε τᾶς ἀπλάτου 150
 κοίτας ἔρος, ὦ ματαία;
 σπεύσει θανάτου τελευτά·
 μηδὲν τόδε λίσσου.
 εἰ δὲ σὸς πόσις
 καινὰ λέχῃ σεβίζει, 155
 κοινὸν τόδε· μὴ χαράσσου·
 Ζεὺς σοι τάδε συνδικήσει.
 μὴ λίαν
 τάκου δυρομένα σὸν εὐνάταν. ♀
 ΜΗ. (*within*) ὦ μεγάλα Θέμι καὶ πόσις, ἄρτι με 160
 λεύσσεθ' ἃ πάσχω, μεγάλοις ὄρκοις

- ἐνδησαμένα τὸν κατάρaton
 πόσιν ; ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ'
 αὐτοῖς μελάβθοις διακναιομένους,
 οἷ γ' ἐμὲ πρόσθεν τολμῶς' ἀδικεῖν. 165
 ὦ πάτερ, ὦ πόλις, ὦν ἀπενάσθην
 αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν.
- ΤΡ. κλύεθ' οἷα λέγει κάπιβοᾶται
 Θέμιν εὐκταίαν Ζῆνά θ', ὅς ὕρκων
 θνητοῖς ταμίας νενόμισται ; 170
 οὐκ ἔστιν ὅπως ἔν τινι μικρῷ
 δέσποινα χόλον καταπαύσει.
- ΧΟ. πῶς ἂν ἐς ὅψιν τὰν ἀμετέραν 175
 ἔλθοι, μύθων τ' αὐδαθέντων
 δέξαιτ' ὁμφὰν,
 εἴ πως βαρύθυμον ὄργαν
 καὶ λῆμα φρενῶν μεθείη.
 μήτοι τό γ' ἐμὸν πρόθυμον
 φίλοισιν ἀπέστω. 180
 ἀλλὰ βᾶσα νιν
 δεῦρο πόρευσον οἴκων
 ἔξω, φίλα, εἰ τάδ' αὐδᾶ,
 σπεύσασα πρίν τι κακῶσαι
 τοὺς ἔσω·
 πένθος γὰρ μεγάλως τδδ' ὀρμᾶται.
- ΤΡ. δράσω τάδ'· ἀτὰρ φόβος εἰ πείσω 185
 δέσποιναν ἐμήν·
 μόχθον δὲ χάριν τήνδ' ἐπιδώσω.
 καίτοι τοκάδος δέργμα λεαίνης

ἀποταυρούται δμωσιν, ὅταν τις
μῦθον προφέρων πέλας ὀρμηθῇ.
σκαιούς δὲ λέγων κούδέν τι σοφούς 190

τοὺς πρόσθε βροτοὺς οὐκ ἂν ἀμάρτοις,
οἵτινες ὕμνους ἐπὶ μὲν θαλίαις
ἐπὶ τ' εἰλαπίναις καὶ παρὰ δείπνοις
ἤϋροντο, βίου τερπνὰς ἀκοὰς,
στυγίους δὲ βροτῶν οὐδεὶς λύπας 195

ἤϋρετο μούσῃ καὶ πολυχόρδοις
ψδαῖς παύειν, ἐξ ὧν θάνατοι
δειναὶ τε τύχαι σφάλλουσι δόμους.
καίτοι τάδε μὲν κέρδος ἀκείσθαι
μολπαῖσι βροτούς· ἵνα δ' εὐδαιπνοὶ 200
δαῖτες, τῇ μάτῃν τείνουσι βοήν;
τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
δαιτὸς πλήρωμα βροτοῖσιν. [Exit into house.

ΧΟ. ἰαχὰν αἶον πολύστονον γων,
λιγυρὰ δ' ἄχρα μογερὰ βοᾷ 205
τὸν ἐν λέχει προδόταν κακόννυμφον·
θεοκλυτεῖ δ' ἄδικα παθοῦσα
τὰν Ζηνὸς ὀρκίαν θέμιν, αἶ νιν ἔβασεν
Ἑλλάδ' ἐς ἀντίτορον 210
δι' αἶλα νύχιον ἐφ' ἀλμυρὰν *by night*
πόντου κλῆδ' ἀπέραντον. Σ

[MEDEA comes out of the house, attended by servants. She is dressed in a crimson πέπλος ποδήρης of brocaded silk, which falls in rich folds and is gathered in at the waist by a golden girdle. On her arms and hands are valuable bracelets and rings.

Her head is bare. She is a very handsome woman, neither small nor big, with dark complexion and hair and large dark eyes which flash as she speaks. She addresses the Chorus with subdued agitation.]

- ΜΗ. Κορίνθιαι γυναῖκες, ἐξήλθον δόμων,
μή μοί τι μέμφησθ'. οἶδα γὰρ πολλοὺς βροτῶν
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, 215
τοὺς ἐν θυραίοις, οἱ δ' ἀφ' ἡσυχίου ποδὸς
δύσκειαν ἐκτήσαντο καὶ ῥαθυμία.
δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν,
ὅστις πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς 220
^{κομᾶ} στυγεῖ δεδορκῶς, οὐδὲν ἱδίκημένος·
^{κομᾶ} χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, ^{αδελφῇ} "αδελφῇ"
οὐδ' ἀστὸν ἦνεσ' ὅστις αὐθάδης γεγῶς
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο.
ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὼν τόδε 225
ψυχὴν διέφθαρκ'· οἴχομαι δὲ καὶ βίου
χάριν μεθεῖσα κατθανεῖν χρήζω, φίλαι.
ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,
κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις.
πάντων δ' ὅσ' ἔστ' ἐμψυχα καὶ γνώμην ἔχει 230
γυναῖκές ἐσμεν ἀθλιώτατον φυτόν·
ὡς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
πόσιν πρίασθαι δεσπότην τε σώματος
λαβεῖν· λαβεῖν γὰρ οἷ—τόδ' ἄλγιον κακόν
^{αλ} ^{αλ} κὰν τῷδ' ἀγῶν μέγιστος. ἢ κακὸν λαβεῖν 235
ἢ χρηστόν· οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ
γυναξίν, οὐδ' οἷόν τ' ἀνήνασθαι πόσιν·

- ἐς καινὰ δ' ἦλθ' καὶ νόμους ἀφιγμένην
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν, "ἡμεῖς"
 ὅπως μάλιστα χρήσεται ξυνεννέτη. 240
 καὶ μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ
 πόσις ξυνοικῇ μὴ βίᾳ φέρων ζυγόν,
 ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών.
 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθεται ξυνών,
 ἔξω μολὼν ἔπαυσε καρδίαν ἄσσης. 245
 ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν. 247
 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
 ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί,
 κακῶς φρονούντες· ὡς τρεῖς ἂν παρ' ἀσπίδα 250
 στήναι θέλοιμ' ἂν μᾶλλον ἢ τεκεῖν ἄπαξ.
 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ καμ' ἦκει λόγος·
 σοὶ μὲν πόλις θ' ἦδ' ἐστὶ καὶ πατὴρ δόμοι
 βίου τ' ὄνησις καὶ φίλων κοινωνία,
 ἐγὼ δ' ἔρημος, ἄπολις οὖσ' ὑβρίζομαι 255
 πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελησμένη, ἡμεῖς
 οὐ μητέρ', οὐκ ἀδελφόν, οὐχὶ συγγενή
 μεθορμίσασθαι τῇσδ' ἔχουσα συμφορᾶς.
 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι,
 ἣν μοι πόρος τις μηχανή τ' ἐξευρεθῇ 260
 πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν,—
 σιγᾶν. γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα,
 κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν
 ὅταν δ' ἐς εὐνὴν ἡδικημένη κυρῇ, 265
 οὐκ ἔστιν ἄλλη φρὴν μαιφονωτέρα.
 ΧΟ. δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν,

Μήδεια. πενθεῖν δ' οὐ σε θαυμάζω τύχας.
 ὀρώ δὲ καὶ Κρέοντα, τῆσδ' ἄνακτα γῆς,
 στείχοντα, καινῶν ἄγγελον βουλευμάτων. 270

[KREON, attended, enters from the spectators' right. He wears a χιτῶν and a purple χλαμὺς (cloak) over it. On his head is a helmet, and he has a sword at his side. His manner is peremptory.]

ΚΡΕΩΝ.

α | μ | σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,
 Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν
 φυγάδα, λαβοῦσαν δισσὰ σὺν σαντῇ τέκνα,
 καὶ μή τι μέλλειν· ὥς ἐγὼ βραβεῖς λόγου ^{μὴ δὲ}
 τοῦδ' εἰμὶ, κοῦκ ἄπειμι πρὸς δόμους πάλιν, 275
 πρὶν ἂν σε γαίης τερμόνων ἔξω βάλῃω.

ΜΗ. αἰαῖ· πανώλης ἢ τάλαιν' ἀπόλλυμαι.
 ἐχθροὶ γὰρ ἐξιᾶσι πάντα δὴ κάλων,
 κοῦκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.
^{γίνε.} ἐρήσομαι δὲ καὶ κακῶς πάσχοισ' ὅμως, 280
τίνος μ' ἔκατι γῆς ἀποστέλλεις, Κρέον; ^{ὠχέη}

ΚΡ. δέδοικά σ'—οὐδὲν δεῖ παραμπέχειν λόγους,—
 μή μοί τι δράσης παῖδ' ἀνήκεστον κακόν.
 ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος·
 σοφὴ πέφυκας καὶ κακῶν πολλῶν ἰδρύς, 285
 λυπεῖ δὲ λέκτρων ἀνδρὸς ἐστερημένην.

λ | α | κλύω δ' ἀπειλεῖν σ', ὥς ἀπαγγέλλουσί μοι,
 μ | α | τὸν δόντα καὶ γῆμαντα καὶ γαμουμένην ^{καὶ τὴν}

δράσειν τι· ταῦτ' οὖν πρὶν παθεῖν φυλάξομαι.
κρείσσον δέ μοι νῦν πρὸς σ' ἀπεχθέσθαι, γύναι, 290
ἢ μαλθακισθένθ' ὕστερον μεταστένειν.

ΜΗ. φεῦ φεῦ·

οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
ἔβλαψε δόξα μεγάλα τ' εἰργασται κακά.
χρὴ δ' οὔποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ
παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς· 295

χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ.

ολι
γυνι" σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ
δόξεις ἀχρεῖος κοῦ σοφὸς πεφυκέναι·

τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον 300
κρείσσων νομισθεὶς λυπρὸς ἐν πόλει φανεῖ. *οφ/μειν*
ἐγὼ δὲ καὶ τῇ τῆσδε κοινωνῶ τύχῃς.

σοφὴ γὰρ οὔσα τοῖς μέν εἰμ' ἐπίφθονος,
[τοῖς δ' ἡσυχαῖα, τοῖς δὲ θατέρου τρόπου] *δι/πρὸς τοῦ*

οαν/ τοῖς δ' αὖ προσάντης εἰμὶ κοῦκ ἀγαν σοφῇ. 305
σὺ δ' αὖ φοβεῖ με μὴ τι πλημμελὲς πάθῃς.

οὐχ ὧδ' ἔχει μοι—μὴ τρέσῃς ἡμᾶς, Κρέον—
ὥστ' ἐς τυράννουσ[ἀνδρας] ἑξαμαρτάνειν.

σὺ γὰρ τί μ' ἡδίκηκας; ἐξέδον κόρην
ὅτψ σε θυμὸς ἤγεν. ἀλλ' ἐμὸν πόσιν 310

μωσῶ· σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
καὶ νῦν τὸ μὲν σὺν οὐ φθονῶ καλῶς ἔχειν.

νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα
ἑᾶτέ μ' οἰκεῖν· καὶ γὰρ ἡδικημένοι
σιγησόμεσθα, κρεισσόνων νικώμενοι. 315

- ΚΡ. λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' ἔσω φρενῶν
 μοι ὀρρωδία μοι μή τι βουλευῆς κακόν,
 τοσῶδε δ' ἦσσαν ἢ πάρος πέποιθά σοι·
 γυνή γὰρ ὀξύθυμος, ὥς δ' αὖτως ἀνὴρ,
 ῥάων φυλάσσειν ἢ σιωπηλὸς σοφός. 320
 ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε·
 αἰσῶ ὡς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην ὅπως
 μενεῖς παρ' ἡμῖν, οὔσα δυσμενῆς ἐμοί.
 ΜΗ. μὴ, πρὸς σε γονάτων τῆς τε νεογάμου κόρης.
 ΚΡ. λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. 325
 ΜΗ. ἀλλ' ἐξελᾶς με, κοῦδὲν αἰδέσει λιτάς ;
 ΚΡ. φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς.
 ΜΗ. ὦ πατρίς, ὥς σου κάρτα νῦν μνεῖαν ἔχω. 330
 ΚΡ. πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πολὺ.
 ΜΗ. φεῦ φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα.
 ΚΡ. ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.
 ΜΗ. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἷτιος κακῶν.
 ΚΡ. ἔρπ', ὦ ματαία, καὶ μ' ἀπάλλαξον πόνων.
 ΜΗ. πονοῦμεν ἡμεῖς κοῦ πόνων κεχρήμεθα.
 ΚΡ. τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βίβη. 335
 ΜΗ. μὴ δῆτα τοῦτό γ', ἀλλὰ σ' αἰτοῦμαι, Κρέον.
 ΚΡ. ὄχλον παρέξεις, ὥς ἔοικας, ὦ γύναι.
 ΜΗ. φευξοῦμεθ'· οὐ τοῦθ' ἰκέτευσα σοῦ τυχεῖν.
 ΚΡ. τί οὖν βιάζει κοῦκ ἀπαλλάσσει χθονός ;
 ΜΗ. μίαν με μέναι τήνδ' ἔασον ἡμέραν 340
 καὶ ξυμπερᾶναι φροντίδ' ἧ φευξοῦμεθα,
 παισὶν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατήρ
 οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις.

οἴκτειρε δ' αὐτούς·—καὶ σύ τοι παίδων πατήρ·—
 [πέφυκας εἰκὸς δ' ἔστιν εὐνοϊάν σ' ἔχειν] 345
 τοῦμοῦ γὰρ οὗ μοι φροντὶς, εἰ φευξούμεθα,
 κείνους δὲ κλαίω ξυμφορᾷ κεχρημένους.

ΚΡ. ἦκιστα τοῦμὸν λῆμ' ἔφω τυραννικόν, *in vocat,*
ηλίκω αἰδοῦμενος δὲ πολλὰ δὴ διέφθορα·
 καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι, 350
 ὅμως δὲ τεύξει τοῦδε· προϋννέπω δέ σοι,
 εἴ σ' ἢ πιούσα λαμπὰς ὀψεται θεοῦ *"the coming"*
 καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονός,
 θανεῖ· λέλεκται μῦθος ἀψευδῆς ὁδε.
 νῦν δ', εἰ μένειν δεῖ, μίμν' ἐφ' ἡμέραν μίαν· 355
 οὐ γάρ τι δράσεις δεινὸν ὧν φόβος μ' ἔχει.

[Exit attended.]

ΧΟ. δύστανε γύναι,
 φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.
 ποῖ ποτε τρέψει; τίνα προξενίαν,
 ἢ δόμον, ἢ χθόνα, σωτήρα κακῶν; 360
 ὥς εἰς ἀπορόν σε κλύδωνα θεός, *τίλε*
 Μῆδεια, κακῶν ἐπόρευσε.

ΜΗ. κακῶς πέπρακται πανταχῇ· τίς ἀντερεῖ; *?*
 ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ, πω. 365
 ἔτ' εἴω' ἀγῶνες τοῖς νεωστὶ νυμφίοις,
 καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
 δοκεῖς γὰρ ἂν με τόνδε θωπεῦσαί ποτε,
 εἰ μὴ τι κερδαίνουσαν ἢ τεχνωμένην;
 οὐδ' ἂν προσείπον οὐδ' ἂν ἡψάμην χερσίν. 370
 ὁ δ' ἐς τοσοῦτον μωρίας ἀφίκετο

ὥστ', ἐξὸν αὐτῷ τᾶμ' ἐλεῖν βουλευματα
 γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν
 μέναι μ', ἐν ᾗ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς
 θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν. 375
 πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδοῖς,
 οὐκ οἶδ' ὁποῖα πρῶτον ἐγχειρῶ, φίλαι,
 πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ,
 ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος,
 σιγῇ δόμους ἐσβᾶσ' ἵν' ἔστρωται λέχος. 380
 ἀλλ' ἐν τί μοι πρόσαντες· εἰ ληφθήσομαι
 δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
 θανούσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
 κράτιστα τὴν εὐθείαν, ᾗ πεφύκαμεν
 σοφοὶ μάλιστα, — φαρμάκοις αὐτοὺς ἐλεῖν. 385

ἐλεῖν·
 καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις; ὡς ἐν 386
 τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
 ξένος παρασχὼν ῥύσεται τοῦμὸν δέμας;
 οὐκ ἔστι. μέναισ' οὖν ἔτι σμικρὸν χρόνον,
 ἣν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῇ, 390
 δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον, ἡν δὲ
 ἣν δ' ἐξελαύνη ξυμφορὰ μ' ἀμήχανος,
 αὐτὴ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν,
 κτενῶ σφε, τόλμης δ' εἶμι πρὸς τὸ καρτερόν.
 οὐ γὰρ μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω 395
 μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην,
 Ἐκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς,
 χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ.

πικροὺς δ' ἐγώ σφιν καὶ λυγροὺς θήσω γάμους,
πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός. 400

ἀλλ' εἴα· φείδον μηδὲν ὦν ἐπίστασαι,
Μήδεια, βουλεύουσα καὶ τεχνωμένη·
ἔρπ' ἐς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας.
ὀρᾷς ἃ πάσχεις; οὐ γέλωτα δεῖ σ' ὀφλεῖν
τοῖς Σισυφείοις τοῖσδ' Ἰάσονος γάμοις, 405
γεγώσαν ἐσθλοῦ πατρὸς Ἥλιου τ' ἄπο.
ἐπίστασαι δέ· πρὸς δὲ—καὶ πεφύκαμεν
γυναῖκες, ἐς μὲν ἐσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται. 409

ΧΟ. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί, ἢ στρ. α.
καὶ δίκαια καὶ πάντα πάλιν στρέφεται.
ἀνδράσι μὲν δόλια βουλαί, θεῶν δ'
οὐκέτι πίστις ἄραρε.
τὰν δ' ἐμὰν εὐκλειαν ἔχειν βιοτὰν στρέψουσι φά-
μαι. 414, 5.

ἔρχεται τιμὰ γυναικείῃ γενεῇ·
οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει. 418, 9.
μοῦσαι δὲ παλαιγενέων λήξουσ' αἰοιδῶν ἀντ. α'.
τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.
οὐ γὰρ ἐν ἀμετέρῃ γνώμῃ λύρας
ᾤπασε θέσπιν αἰοιδὰν 424

Φοῖβος, ἀγῆτωρ μελέων. ἐπεὶ ἀντάχῃσ' ἂν ὕμνον
ἀρσένων γέννα· μακρὸς δ' αἰὼν ἔχει 427, 8.
πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μοῖραν εἰπεῖν.
σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας στρ. β'
μαινομένην κραδίῃ, διδύμους ὀρίσασα πόντου

πέτρας· ἐπὶ δὲ ξένα
 ναίεις χθονί· τὰς ἀνάνδρος,
 κοιτάς ὀλέσασα λέκτρων, 435
 τάλαινα, φυγὰς τε χώρας
 ἄτιμος ἐλαύνει.
 βέβακ' ὅρκων χάρις, οὐδ' ἔτ' αἰδῶς ἀντ. β'.
 Ἑλλάδι τῇ μεγάλην μένει, αἰθερία δ' ἀνέπτα.
 σοὶ δ' οὔτε πατρὸς δόμοι, 440
 δύστανε, μεθορμίσασθαι
 μόχθων πάρα, σῶν δὲ λέκτρων
 ἄλλα βασιλεία κρείσσω
 | δόμοισιν ἐπέστα. Δ _ |

[JASON, attended, enters from the spectators' right. He wears a dark-coloured χιτῶν, and over this a handsome blue χλαμύς. He is bareheaded but has a πέτασος (broad-brimmed hat) slung behind his back. He is a big man of commanding appearance and handsome, though his face bears signs of much travel and hardship.]

ΙΑΣΩΝ.

1292 οὐ νῦν κατέιδον πρῶτον, ἀλλὰ πολλάκις
 τραχεῖαν ὀργὴν ὡς ἀμήχανον κακόν.
 κακίω σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,
 κούφως φερούσῃ κρεισσόνων βουλευμάτα,
 λόγων ματαίων οὔνεκ' ἐκπεσεῖ χθονός. 450
 κάμοι μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ
 λέγουσ' Ἰάσων ὡς κάκιωτός ἐστ' ἀνὴρ·
 ἃ δ' ἐς τυράννοις ἐστὶ σοι λελεγμένα,

πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.
 καὶ γὰρ μὲν αἰε βασιλέων θυμουμένων 455
 ὀργὰς ἀφῆρουν, καὶ σ' ἐβουλόμην μένειν·
 σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' αἰε
 κακῶς τυράννους· τοιγὰρ ἐκπεσεῖ χθονός.
 ὁμῶς δὲ κακ τῶνδ' οὐκ ἀπειρηκῶς φίλοις " *ω ταιιδ*
 ἦκω, τόσον γε προσκοπούμενος, γύναι, 460
 ὥς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσης *αὐτῶν κωσ*
 μήτ' ἐνδεής του. πόλλ' ἐφέλκεται φυγῇ
 κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγείς,
 οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε.

ΜΗ. ὦ—παγκάκιστε,—τοῦτο γάρ σ' εἰπεῖν ἔχω— 465
 ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγώς; 467
 οὗτοι *κταμε* θράσος τόδ' ἐστὶν οὐδ' εὐτολμία, *ταυτῶν* 469
 ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων 471
 πασῶν, ἀναίδει· εὖ δ' ἐποίησας μολῶν.
 ἐγώ τε γὰρ λέξασα κουφισθήσομαι
 ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.
 ἐκ τῶν δὲ πρώτων πρώτον ἄρξομαι λέγειν. 475
 ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι
 ταῦτ' ἐξυνεισέβησαν Ἀργῶν σκάφος,
 πεμφθέντα ταύρων πυρπνόων ἐπιστάτην
 ζεύγλαισι, καὶ σπεροῦντα θανάσιμον γύνῃ· *θευ*
 δράκοντά θ', ὃς πάγχρυσον ἀμπέχων δέρος 480
 σπείραις ἔσωξε πολυπλόκοις αὔπνος ὦν,
 κτείνας' ἀνέσχον σοὶ φάος σωτήριον.
 αὐτὴ δὲ πατέρα καὶ δόμους προδοῦσ' ἐμούς
 τὴν Πηλιῶτιν εἰς Ἴωλκὸν ἰκόμην

ξύν σοι, πρόθυμος μάλλον ἢ σοφωτέρα, 485
 Περίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν,
 παίδων ὑπ' αὐτοῦ, πάντα δ' ἐξείλον φόβον.
 καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν
 προὔδωκας ἡμᾶς, καινὰ δ' ἐκτήσω λέχη,
 παίδων γεγῶτων· εἰ γὰρ ἦσθ' ἅπαις ἔτι, 490
 συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.
 ὄρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν
 εἰ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι,
 ἢ καινὰ κεῖσθαι θέσμ' ἐν ἀνθρώποις τανῦν,
 ἐπεὶ ξύννοισθά γ' εἰς ἔμ' οὐκ εὖορκος ὢν. 495
 φεῦ δεξιὰ χεῖρ, ἧς σὺ πόλλ' ἐλαμβάνου
 καὶ τῶνδε γονάτων, ὥς μάτην κεχρώσμεθα *deficit*
 κακοῦ πρὸς ἀνδρὸς, ἐλπίδων δ' ἡμάρτομεν.
 ἄγ', ὥς φίλῳ γὰρ ὄντι σοι κοινώσομαι,
 δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς; 500
 ὅμως δ' ἐρωτηθεῖς γὰρ αἰσχύων φανεί.
 νῦν ποῖ τράπωμαι; ἰπότερὰ πρὸς πατρὸς δόμους,
 οὓς σοὶ προδοῦσα καὶ πάτραι ἀφικόμην;
 ἢ πρὸς ταλαίνας Πεελιάδας; καλῶς γ' ἂν οἶν
 δέξαιντό μ' οἴκοις ὧν πατέρα κατέκτανον. 505
 ἔχει γὰρ οὕτω τοῖς μὲν οἴκοθεν φίλοις
 ἐχθρὰ καθέστηχ', οὓς δέ μ' οὐκ ἐχρῆν κακῶς
 δρᾶν, σοὶ χάριν φέρουσα πολεμίους ἔχω.
 τοιγάρ με πολλαῖς μακαρίαν Ἑλληνίδων
 ἔθηκας ἀντὶ τῶνδε θαυμαστὸν δέ σε 510
 ἔχω πόσιν κᾶπιστον—ἢ τάλαιν' ἐγὼ—
 εἰ φεύξομαί γε γαίαν ἐκβεβλημένη.

φίλων ἔρημος, ξὺν τέκνοις μόνη μόνοις,
καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
πτωχοὺς ἀλᾶσθαι παῖδας ἢ τ' ἔσωσά σε. 515
ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὃς κίβδηλος ἦ
τεκμήρι' ἀνθρώποισιν ὅπασας σαφῆ,
ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι,
οὐδεὶς χαρακτῆρ' ἐμπέφυκε σώματι ;

ΧΟ. δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, 520
ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.

ΙΑ. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,
ἀλλ' ὥστε ναὸς κενὸν οἰακοστρόφον
ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν
τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν. 525
ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,
Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
σώτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.
σοὶ δ' ἔστι μὲν νοῦς λεπτὸς—ἀλλ' ἐπίφθοнос
λόγος διελθεῖν, ὡς Ἔρως σ' ἠνάγκασε 530
τόξοις ἀφύκτοις τοῦμόν ἐκσῶσαι δέμας.
ἀλλ' οὐκ ἀκριβῶς αὐτὸ θήσομαι λίαν.
ὅπη γὰρ οὖν ὦνησας, οὐ κακῶς ἔχει.
μείζω γε μέντοι τῆς ἐμῆς σωτηρίας
εἴληφας ἢ δέδωκας, ὡς ἐγὼ φράσω. 535
πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι
νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν·
πάντες δέ σ' ἥσθοντ' οὔσαν Ἑλληνες σοφὴν,
καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἔσχάτοις 540

ὄροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν.

εἷη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις

μήτ' Ὀρφῆως κάλλιον ὑμνήσαι μέλος,

εἰ μὴ 'πίσημος ἢ τύχη γένοιτό μοι.

τοσαῦτα μὲν σοι τῶν ἐμῶν πόνων πέρι

545

ἔλεξ'. ἄμιλλαν γὰρ σὺ προὔθηκας λόγων.

ἃ δ' ἐς γάμους μοι βασιλικοὺς ὠνείδισας,

ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,

ἔπειτα σώφρων, εἴτα σοὶ μέγας φίλος

καὶ παισὶ τοῖς ἐμοῖσιν—ἀλλ' ἔχ' ἥσυχος.

550

ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς

πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους,

τί τοῦδ' ἂν εὖρημ' ἠἶρον εὐτυχέστερον

ἢ παῖδα γῆμαι βασιλέως φνγάς γεγώς;

οὐχ, ἦ σὺ κνίζεις, σὸν μὲν ἐχθαίρων λέχος

555

καινῆς δὲ νύμφης ἱμέρῃ πεπληγμένος,

οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων—

ἅλις γὰρ οἱ γεγῶτες, οὐδὲ μέμφομαι—

ἀλλ' ὥς,—τὸ μὲν μέγιστον,—οἰκοῖμεν καλῶς

καὶ μὴ σπανιζόμεσθα, γιγνώσκων ὅτι

560

πένητα φεύγει πᾶς τις ἐκποδῶν φίλος,

παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν,

σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις

ἐς ταυτὸ θείην, καὶ ξυναρτήσας γένος

εὐδαιμονοῖμεν. σοὶ τε γὰρ παίδων τί δεῖ;

565

ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις

τὰ ζῶντ' ὀνῆσαι μὴν βεβούλειμαι κακῶς;

οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.

ἀλλ' ἐς τοσοῦτον ἤκεθ' ὥστ' ὀρθουμένης
 εὐνῆς γυναῖκες πάντ' ἔχειν νομίζετε, 570
 ἣν δ' αὖ γένηται ξυμφορά τις ἐς λέχος,
 τὰ λῶστα καὶ κάλλιστα πολεμιώτατα
 τίθεσθε. χρῆν γὰρ ἄλλοθὲν ποθεν βροτοὺς
 παῖδας τεκνούσθαι, θῆλυ δ' οὐκ εἶναι γένος·
 χοῦτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν. 575

ΧΟ. Ἰᾶσον, εὖ μὲν τοῦσδ' ἐκόσμησας λόγους·
 ὅμως δ' ἔμοιγε, κεῖ παρὰ γνώμην ἐρῶ,
 δοκεῖς προδοὺς σὴν ἄλοχον οὐ δίκαια δρᾶν.

ΜΗ. ἦ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν.
 ἐμοὶ γὰρ ὅστις ἄδικος ὢν σοφὸς λέγειν 580
 πέφυκε, πλείστην ζημίαν ὀφλισκάνει·
 γλώσση γὰρ αὐχῶν τᾶδικ' εὖ περιστελεῖν,
 τολμᾷ πανουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός·
 ὥς καὶ σύ· μὴ νυν εἰς ἔμ' εὐσχήμων γένῃ
 λέγειν τε δεινός· ἐν γὰρ ἔκτενεῖ σ' ἔπος. 585
 χρῆν σ', εἴπερ ἦσθα μὴ κακὸς, πείσαντά με
 γαμῆν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.

ΙΑ. καλῶς γ' ἂν, οἶμαι, τῷδ' ὑπηρετεῖς λόγῳ,
 εἴ σοι γάμον κατεῖπον, ἥτις οὐδὲ νῦν
 τολμᾶς μεθεῖναι καρδίας μέγαν χόλον. 590

ΜΗ. οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
 πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι.

ΙΑ. εὖ νυν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα
 γῆμαί με λέκτρα βασιλέων, ἃ νῦν ἔχω,
 ἀλλ', ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλω 595
 σὲ καὶ τέκνουσι τοῖς ἐμοῖς ὁμοσπόρους

φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν. ⚡

ΜΗ. μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μηδ' ὄλβος ὅστις τὴν ἐμὴν κνίξει φρένα.

ΙΑ. οἶσθ' ὡς μέτευξαι καὶ σοφωτέρα φανεί; 600
τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ,
μηδ' εὐτυχούσα δυστυχῆς εἶναι δόκει.

ΜΗ. ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφή,
ἐγὼ δ' ἔρημος τήνδε φευξοῦμαι χθόνα.

ΙΑ. αὐτὴ τάδ' εἶλον· μηδέν' ἄλλον αἰτιῶ. 605

ΜΗ. τί δρῶσα, μὴν γαμοῦσα καὶ προδοῦσά σε;

ΙΑ. ἀρὰς τυράννοις ἀνοσίους ἀρωμένῃ.

ΜΗ. καὶ σοῖς ἀραία γ' οὔσα τυγχάνω δόμοις.

ΙΑ. ὥς οὐ κρινοῦμαι τῶνδ' ἐσσι τὰ πλείονα.
ἀλλ' εἴ τι βούλει παισὶν ἢ σπαντῆς φυγῇ 610

προσωφέλημα χρημάτων ἐμῶν λαβεῖν,
λέγ' ὥς ἔτοιμος ἀφθόνῳ δοῦναι χερὶ,
ξένοις τε πέμπειν ξύμβολ', οἳ δράσονται σ' εὔ.

καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι·
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα. 615

ΜΗ. οὐτ' ἂν ξένουσι τοῖσι σοῖς χρησαίμεθ' ἂν,
οὐτ' ἂν τι δεξαίμεσθα, μηδ' ἡμῖν δίδου·
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

ΙΑ. ἀλλ' οὖν ἐγὼ μὲν δαίμονας μαρτύρομαι,
ὥς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω· 620
σοὶ δ' οὐκ ἀρέσκει τὰ γὰρ, ἀλλ' αὐθαδίᾳ
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεὶ πλέον.

[Exit attended.]

ΜΗ. χώρει· πόθῳ γὰρ τῆς νεοδημήτου κόρης

αἰρεῖ, χρονίζων δωμάτων ἐξώπιος·
 νύμφευ· ὥσως γὰρ, ξὺν θεῷ δ' εἰρήσεται, 625
 γαμεῖς τοιοῦτον ὥστε σ' ἀρνέισθαι γάμον.

~~ΧΘ.~~ ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὐδοξίαν στρ. α'.
 οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δ' ἄλλῃς ἔλθοι 630
 Κύπρις, οὐκ ἄλλα θεὸς εὐχαρις οὕτω.
 μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ χρυσέων τόξων
 ἐφείης

ἡμέρῃ χρίσας' ἄφυκτον οἰστόν.
 στέγοι δέ με σωφροσύνα, ἀντ. α'.
 δώρημα κάλλιστον θεῶν 636

μηδέ ποτ' ἀμφιλόγους ὀργὰς ἀκόρεστά τε νείκη,
 θυμὸν ἐκπληξας' ἐτέροις ἐπὶ λέκτροις,
 προσβάλοι δεινὰ Κύπρις, ἀπτολέμους δ' εὐνὰς σε-
 βίζου'

ὀξύφρων κρίνοι λέχη γυναικῶν. 642

ὦ πατὴρ, ὦ δώματα μὴ στρ. β'.

δῆτ' ἀπολις γενοίμαν
 τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν 646
 οἰκτρότατον ἀχέων.

θανάτῳ θανάτῳ πάρος δαμείην
 ἀμέραν τάνδ' ἐξανύσασα· μόχθων δ' οὐκ ἄλλος ὕπερ-
 θεν ἢ γὰρ πατρίας στέρεσθαι. 652

εἶδομεν, οὐκ ἐξ' ἐτέρων ἀντ. β'.
 μῦθον ἔχω φράσασθαι. 654

σέ γὰρ οὐ πόλις, οὐ φίλων τις ψκτειρεν παθοῦσαν
 δαινότατα παθέων.

ἀχάριστος ὅλοιθ' ὅτῳ πάρεστι

μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κλῆδα
φρενῶν·

ἐμοὶ μὲν φίλος οὐποτ' ἔσται.

Ⓢ

662

[Enter from spectators' left ΑΙΓΕΥΣ, attended. He is richly dressed with χιτῶν and χλαμύς, the latter of the royal purple. On his head he wears a πέτασος.]

ΑΙΓΕΥΣ.

Μῆδεia, χαίρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

ΜΗ. ὦ χαίρε καὶ σὺ, παῖ σοφοῦ Πανδίωνος, 665
Αἰγεῦ. πόθεν γῆς τῆσδ' ἐπιστρωφᾶ πέδον;

ΑΙ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗ. τί δ' ὀμφαλὸν γῆς θεσπιφδὸν * ἰζάνεις;

ΑΙ. παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι.

ΜΗ. πρὸς θεῶν, ἅπαις γὰρ δεῦρ' αἰεὶ τείνεις βίον; 670

ΑΙ. ἅπαιδές ἐσμεν δαίμονός τινος τύχῃ·

ΜΗ. δάμαρτος οὔσης, ἣ λέχους ἄπειρος ὦν;

ΑΙ. οὐκ ἐσμέν εὐνῆς ἄλγυες γαμηλίου.

ΜΗ. τί δῆτα Φοῖβος ἐλπεί σοι παίδων πέρι;

ΑΙ. σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. 675

ΜΗ. θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ;

ΑΙ. μάλιστ' ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.

ΜΗ. τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.

ΑΙ. ἀσκού με τὸν προὔχοντα μὴ λῦσαι πόδα.

ΜΗ. πρὶν ἂν τί δράσης ἢ τίν' ἐξίκη χθόνα; 680

ΑΙ. πρὶν ἂν πατρώαν αὖθις ἐστίαν μόλω.

ΜΗ. σὺ δ' ὥς τί χρῆζων τήνδε ναυστολεῖς χθόνα;

- ΑΙ. Πιτθεύς τις ἔστι γῆς ἄναξ Τροιζηνίας.
 ΜΗ. παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος.
 ΑΙ. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. 685
 ΜΗ. σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιαῖδε.
 ΑΙ. κᾶμοιγε πάντων φίλτατος δορυξένων.
 ΜΗ. ἀλλ' εὐτυχοίης, καὶ τύχοις ὅσων ἐρᾷς.
 ΑΙ. τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὁδε;
 ΜΗ. Αἰγεῦ, κάκιστος ἔστι μοι πάντων πόσις. 690
 ΑΙ. τί φῆς; σαφῶς μοι σὰς φράσον δυσθυμίας.
 ΜΗ. ἀδικεῖ μ' Ἰάσων οὐδὲν ἐξ ἐμοῦ παθόν.
 ΑΙ. τί χρῆμα δράσας; φράζε μοι σαφέστερον.
 ΜΗ. γυναῖκ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.
 ΑΙ. ἧ που τετόλμηκ' ἔργον αἰσχιστον τόδε; 695
 ΜΗ. σάφ' ἴσθ'. ἄτιμοι δ' ἐσμὲν οἱ πρὸ τοῦ φίλοι.
 ΑΙ. πότερον ἐρασθεῖς ἢ σὸν ἐχθαίρων λέχος;
 ΜΗ. μέγαν γ' ἔρωτα—πιστὸς οὐκ ἔφυ φίλοις;—
 ΑΙ. ἴτω νυν εἴπερ ὡς λέγεις ἐστὶν κακός,—
 ΜΗ. ἀνδρῶν τυράννων κῆδος ἠράσθη λαβεῖν. 700
 ΑΙ. δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.
 ΜΗ. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.
 ΑΙ. ξυγγνωστ' ἄγαν ἄρ' ἦν σε λυπεῖσθαι, γύναι.
 ΜΗ. ὄλωλα· καὶ πρὸς γ' ἐξελαύνομαι χθονός.
 ΑΙ. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὐτὸ λέγεις κακόν. 705
 ΜΗ. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας.
 ΑΙ. ἐὰ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.
 ΜΗ. λόγῳ μὲν οὐχί, καρτερεῖν δὲ βούλεται.
 ἀλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος
 γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι, 710

- οἴκτειρον οἴκτειρόν με τὴν δυσδαίμονα,
καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,
δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον,
οὕτως ἔρως σοὶ πρὸς θεῶν τελεσφόρος
γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις. 715
εὖρημα δ' οὐκ οἶσθ' οἶον εὖρηκας τόδε·
παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς
σπεῖραί σε θήσω· τοιάδ' οἶδα φάρμακα.
- ΑΙ. πολλῶν ἑκατὶ τήνδε σοι δοῦναι χάριν,
γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν, 720
ἔπειτα παίδων ὧν ἐπαγγέλλει γονάς.
ἐς τοῦτο γὰρ δὴ φροῦδός εἰμι πᾶς ἐγώ.
οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
πειράσομαί σου προξενεῖν δίκαιος ὢν.
τοσόνδε μέντοι σοι προσημαίνω, γύναι· 725
ἐκ τῆσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι,
αὐτὴ δ' εἴανπερ εἰς ἐμοὺς ἔλθῃς δόμους,
μενεῖς ἄσυλος, κοῦ σε μὴ μεθῶ τι·
ἐκ τῆσδε δ' αὐτῇ γῆς ἀπαλλάσσου πόδα·
ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω. 730
- ΜΗ. ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι—
- ΑΙ. μῶν οὐ πέποιθας; ἢ τί σοι τὸ δυσχερές; 733
- ΜΗ. πέποιθα· Περίσθ' ἔχθρός ἐστί μοι δόμος
Κρέων τε. τούτοις δ' ὀρκίοισι μὲν ζυγεῖς 735
ἄγουσιν οὐ μεθεῖς ἂν ἐκ γαίας ἐμῆ,
λόγοις δὲ συμβὰς καὶ θεῶν ἀνώμοτος,
ψιλὸς γένοι' ἂν κἀπικηρυκεύματα
οὐκ ἀντίσσιοι· τὰμὰ μὲν γὰρ ἀσθενῇ,

τοῖς δ' ὄλβος ἐστὶ καὶ δόμος τυραννικός. 740

ΑΙ. πολλὴν ἔδειξας ἐν λόγοις προμηθίαν·
ἀλλ' εἰ δοκεῖ σοι δρᾶν τάδ', οὐκ ἀφίσταμαι.
ἐμοὶ τε γὰρ τάδ' ἐστὶν ἀσφαλέστατα,
σκῆψίν τιν' ἐχθροῖς, σοῖς ἔχοντα δεικνύναι,
τὸ σόν τ' ἄραρ' ἄλλων· ἐξηγοῦ θεούς. 745

ΜΗ. ὄμνυ πέδον Γῆς πατέρα θ' Ἥλιον πατρὸς
τοῦμου θεῶν τε συντιθεῖς ἅπαν γένος,—

ΑΙ. τί [χρήμα] δράσειν ἢ τί μὴ δράσειν; λέγε.

ΜΗ. μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτε
μήτ', ἄλλος ἢν τις τῶν ἐμῶν ἐχθρῶν ἄγειν 750
χρήζῃ, μεθήσειν ζῶν ἐκονσίφ τρόπῳ.

ΑΙ. ὄμνυμι Γαίας δάπεδον Ἥλιον τε φῶς
θεούς τε πάντας ἐμμενεῖν ἃ σου κλύω.

ΜΗ. ἀρκεῖ· τί δ' ὄρκῳ τῷδε μὴ ὑμμένων πάθοις;

ΑΙ. ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν. 755

ΜΗ. χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει.
κἀγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
πράξας ἃ μέλλω καὶ τυχοῦσ' ἃ βούλομαι.

[Exit AIGEUS, attended.]

ΧΟ. ἀλλὰ σ' ὁ Μαίας πομπαῖος ἄναξ
πελάσσει δόμοις, ὧν τ' ἐπίνοιαν 760
σπεύδεις κατέχων πράξιαις, ἐπεὶ
γενναῖος ἀνὴρ,

Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι. 4

ΜΗ. ὦ Ζεῦ Δίκη τε Ζηνὸς Ἥλιου τε φῶς,

[triumphantly.]

σκέψαι φόνον οἶον αἶρει.
 μῆ, πρὸς γονάτων σε πάντως
 πάντῃ θ' ἱκετεύομεν,
 τέκνα φονεύσης.
 πόθεν θράσος ἢ φρενὸς ἢ
 χειρὶ σέθεν τέχναν
 καρδίᾳ τε λήψει
 δεινὰν προσάγουσα τόλμαν;
 πῶς δ' ὄμματα προσβαλοῦσα
 τέκνοις ἄδακρυν μοῖραν
 σχήσεις φόνου; οὐ δυνάσει,
 παίδων ἱκετῶν πιτνόντων,
 τέγξαι χέρα φοινίαν
 τλάμονι θυμῷ.

855

ἀντ. β'.

860

865

[Enter JASON, attended.]

ΙΑ. ἤκω κελευσθεῖς· καὶ γὰρ οὔσα δυσμενὴς
 οὐ τῶν ἀμάρτοις τοῦδ' ἔγ', ἀλλ' ἀκούσομαι
 τί χρήμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.

ΜΗ. Ἰάσον, αἰτοῦμαί σε τῶν εἰρημένων
 συγγνώμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν 870
 εἰκός σ', ἐπεὶ νῦν πόλλ' ὑπείργασται φίλα.
 ἐγὼ δ' ἐμᾶντῃ διὰ λόγων ἀφικόμην,
 κάλοιδόρησα·—σχετλία, τί μαίνομαι
 καὶ δυσμεναίνω τοῖσι βουλευουσιν εἴ,
 ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι 875
 πόσει θ', ὃς ἡμῖν δρᾷ τὰ συμφορώτατα,
 γήμας τύραννον καὶ κασιγνήτους τέκνοις

ἐμοῖς φυτεύων; οὐκ ἀπαλλαχθήσομαι
 θυμοῦ—^ἡ πάσχω;—θεῶν ποριζόντων καλῶς;
 οὐκ εἰσὶ μὲν μοι παῖδες, οἷδα δὲ χθόνα 880
 φεύγοντας ἡμᾶς καὶ σπανίζοντας φίλων;
 ταῦτ' ἐννοηθεῖσ' ἡσθόμην ἀβουλίαν
 πολλὴν ἔχουσα καὶ μάτην θυμουμένη.
 νῦν οὖν ἐπαινῶ, σωφρονεῖν τέ μοι δοκεῖς
 κῆδος τόδ' ἡμῖν προσλαβὼν, ἐγὼ δ' ἄφρων, 885
 ἢ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων
 καὶ ξυγγαμεῖν σοι καὶ παρεστάναι λέχει,
 νύμφῃ τε κηδεύουσαν ἡδεσθαι σέθεν.
 ἀλλ' ἐσμέν οἷόν ἐσμεν, οὐκ ἐρῶ κακὸν,
 γυναῖκες· οὐκουν χρὴ ἑομοιοῦσθαι κακοῖς, 890
 οὐδ' ἀντιτείνειν, νήπι' ἀντὶ νηπίων.
 παριέμεσθα, καὶ φαμεν κακῶς φρονεῖν
 τότ'. ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε.
 ὦ τέκνα τέκνα, δεῦτε, λείπετε στέγας,
 ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε 895
 πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα
 τῆς πρόσθεν ἑχθρας ἐς φίλους μητρὸς μέτα·

[Enter the Children, attended by the παιδαγωγός.]

σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος.
 λάβετε χεῖρὸς δεξιᾶς. οἴμοι,—κακῶν
 ὥς ἐννοοῦμαι δὴ τι τῶν κεκρυμμένων. 900
 ἄρ', ὦ τέκν', οὕτω καὶ πολλὸν ζῶντες χρόνον
 φίλην ὀρέξεται ὠλένην; τάλαιν' ἐγὼ,
 ὥς ἀρτίδακρὺς εἰμι καὶ φόβου πλέα.

- h. l. w. t. h.* χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη
 ὄψιν τέρειναν τήνδ' ἐπλησα δακρύων. 905
- ΧΟ. κάμοι κατ' ὅσων χλωρὸν ὠρμήθη δάκρυ·
 καὶ μὴ προβαίῃ μείζον ἢ τὸ νῦν κακόν.
- ΙΑ. αἰνῶ, γύναι, τάδ', οὐδ' ἐκείνα μέμφομαι·
th. w. d. l. εἰκὸς γὰρ ὀργὰς θῆλυ ποιείσθαι γένος,
 γάμους * παρεμπολῶντι συλαίους * πόσει. 910
- ἀλλ' ἐς τὸ λῶον σὸν μεθέστηκεν κέαρ,
 ἔγνωσ δὲ τὴν νικῶσαν ἀλλὰ τῷ χρόνῳ. 912
- ὑμῶν δέ, παῖδες, οὐκ ἀφρόντιστος πατήρ,
 * πολλὰ δ' ἔθ' ἤξει σὺν θεοῖς* σωτηρία. 914 915
- οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας
 τὰ πρῶτ' ἔσεσθαι εἰς κασιγνήτοις ἔτι.
 ἀλλ' αὐξάνεσθαι τάλλα δ' ἐξεργάζεται
 πατήρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής.
 ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἥβης τέλος 920
 μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.
- αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας,
 στρέψασα λευκὴν ἔμπαλιν παρηίδα,
 κοῦκ' ἀσμένῃ τόνδ' ἐξ ἐμοῦ δέχει λόγον;
- ΜΗ. οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι. 925
- ΙΑ. τί δῆτα λίαν τοῖσδ' ἐπιστένεις τέκνοις; 929
- ΜΗ. ἔτικτον αὐτοῦς· ζῆν δ' ὅτ' ἐξηύχου τέκνα,
 εἰσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε. 930
- ΙΑ. θάρσει νυν· εὖ γὰρ τῶνδ' ἐγὼ θήσω πέρι. 926
- ΜΗ. δράσω τάδ', οὐτοὶ σοῖς ἀπιστήσω λόγοις·
 γυνή δὲ θῆλυ, καπὶ δακρύοις ἔφν. 928
- ἀλλ' ὦνπερ οὐνεκ' εἰς ἐμοὺς ἦκεις λόγους, 932

τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μνησθήσομαι.
 ἐπεὶ τυράννοις γῆς μ' ἀποστείλαι δοκεῖ,—
 καὶ μοὶ τὰδ' ἐστὶ λῶστα, γινώσκω καλῶς, 935
 μήτ' ἐμποδῶν σοὶ μήτε κοιράνοις χθονὸς
 ναίειν, δοκῶ γὰρ δυσμενὲς εἶναι δόμοις,—
 ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ,
 παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χερὶ
 αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα. 940

ΙΑ. οὐκ οἶδ' ἂν εἰ πείσαιμι, πειρᾶσθαι δὲ χρή.

ΜΗ. σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πάρος— 942

ΙΑ. μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγώ. 944

ΜΗ. εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία. 945

ξυλλήψομαι δὲ τοῦδε σοὶ καὶ γὰρ πόνον·
 πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται
 τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγώ, πολὺ,
 [λεπτὸν τε πέπλον καὶ πλόκον χρυσήλατον]
 παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν 950
 κόσμον κομίζειν δεῦρο προσπόλων τινά.

[Exit attendants.]

Εὐδαιμονήσει δ' οὐχ ἔν, ἀλλὰ μυρία,
 ἀνδρός τ' ἀρίστου σοῦ τυχοῦς· ὁμεινέτου,
 κεκτημένη τε κόσμον ὃν ποθ' Ἥλιος
 πατρὸς πατὴρ δίδωσιν ἐκγόνοισιν οἷς. 955

[Enter attendants bearing the poisoned robe and wreath.]

λάψθε φερνὰς τάσδε, παῖδες, ἐς χέρας,
 καὶ τῇ τυράννῃ μακαρίᾳ νύμφῃ δότε
 φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

Exeunt

- ΙΑ. τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας;
δοκεῖς σπανίζειν δῶμα^{ον} βασιλῆιον πέπλων, 960
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.
εἴπερ γὰρ ἡμᾶς ἀξιοὶ λόγου τινὸς
γυνή, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.
- ΜΗ. μή μοι σύ· πείθην δῶρα καὶ θεοὺς λόγος·
χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. 965
κείνης ὁ δαίμων, κείνα νῦν αὔξει θεὸς,
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
ἀλλ', ὦ τέκν', εἰσελθόντε πλησίους δόμους
πατρὸς νέαν γυναῖκα, δεσπότην δ' ἐμὴν, 970
ἱκετεύετ', ἐξαιτεῖσθε μὴ φεύγειν χθόνα,
κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,
ἐς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
ἴθ' ὥς τάχιστα· μητρὶ δ' ὦν ἐρᾷ τυχεῖν
εὐάγγελοι γένοισθε πράξαντες καλῶς. 975

[*Exeunt JASON, attended, the Children and παιδαγωγός.*]

- ΧΟ. νῦν ἐλπίδες οὐκέτι μοι παίδων ζῴας, στρ. α'.
οὐκέτι· στείχουσι γὰρ ἐς φόνον ἤδη.
δέξεται νύμφα χρυσέων ἀναδεδυμένων
δέξεται δύστανος ἄταν· 979
ξανθᾷ δ' ἀμφὶ κόμῃ θήσει τὸν Ἄϊδα
κόσμον αὐτὰ χεροῖν·
πέσει χάρις ἀμβροσίου τ' αὐγὰ πέπλου ἀντ. α'.
χρυσοτεύκτου τε στεφάνου περιθέσθαι·
νερτέροις δ' ἤδη πάρα νυμφοκομήσει· 985

τοῖον εἰς ἔρκος πεσεῖται
καὶ μοῖραν θανάτου δύστανος. ἄταν δ'
οὐχ ὑπεκφεύζεται. στρ. β'. 989
σὺ δ', ὦ τάλαν, ὦ κακόνυμφε κηδεμῶν τυράννων,
παισὶν οὐ κατειδῶς
ὄλεθρον βιοτᾷ προσάγεις, ἀλόχῃ τε σᾷ στυγερὸν
θάνατον.
δύστανε μοῖρας, ὅσον παροίχει. ἀντ. β'. 995
μεταστένομαι δὲ σὸν ἄλγος, ὦ τάλαινα παίδων
μᾶτερ, ἃ φονεύσεις
τέκνα νυμφιδίῳ ἔνεκεν λεχέων, ἃ σοι προλιπὼν
ἀνόμως 1000
ἄλλα ξυνοικεῖ πόσις ξυνεύνω. 4

[Enter παιδαγωγός with the Children.]

ΠΑ. δέσποιν', ἀφείνται παῖδες οἷδε σοὶ φυγῆς,
καὶ δῶρα νύμφη βασιλὶς ἀσμένη χεροῖν
ἔδεξατ'· εἰρήνην δὲ τὰκείθεν τέκνοισ.

ΜΗ. ἔα.

ΠΑ. τί συγχυθεῖς' ἔστηκας ἥνικ' εὐτυχεῖς, 1005
κοῦκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον; 1007

ΜΗ. αἰαί.

ΠΑ. τάδ' οὐ ξυνωδὰ τοῖσιν ἐξηγγελμένοις.

ΜΗ. αἰαὶ μάλ' αἰθῆς. ΠΑ. μὼν τιν' ἀγγέλλων τύχην
οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου; 1010

ΜΗ. ἡγγειλας οἶ' ἡγγειλας· οὐ σὲ μέφομαι.

ΠΑ. τί δὴ κατηφὲς ὄμμα καὶ δακρυρροεῖς;

ΜΗ. πολλή μ' ἀνάγκη, πρέσβιν ταῦτα γὰρ θεοὶ

καγὼ κακῶς φρονοῦς' ἐμχανησάμην.

ΠΑ. θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. 1015

ΜΗ. ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ.

ΠΑ. οὔτοι μόνη σὺ σὼν ἀπεξύγης τέκνων.

κούφως φέρειν χρή θνητὸν ὄντα συμφοράς.

ΜΗ. δράσω τάδ'· ἀλλὰ βαίνει δωμάτων ἔσω,
καὶ παισὶ πόρσυν' οἶα χρή καθ' ἡμέραν. 1020

[Ἔξιτ παιδαγωγός.

ὦ τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις

καὶ δῶμ', ἐν ᾧ λιπόντες ἀθλίαν ἐμέ

οἰκήσεται· αἰεὶ μητρὸς ἐστερημένοι·

ἐγὼ δ' ἐς ἄλλην γαίαν εἶμι δὴ φυγὰς,

πρὶν σφῶν ὄνασθαι κάπιδεῖν εὐδαίμονας, 1025

πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους

εὐνὰς ἀγῆλα λαμπάδας τ' ἀνασχεθεῖν.

ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας.

ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,

ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις, 1030

στερρὰς ἐνεγκοῦς' ἐν τόκοις ἀλγηδόνας.

ἦ μὴν ποθ' ἡ δύστηνος εἶχον ἐλπίδας

πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμέ

καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν,

ξηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ 1035

γλυκεῖα φροντίς. σφῶν γὰρ ἐστερημένη

λυπρὸν διάξω βίοντον ἀλγεινόν τ' ἐμοί.

ὑμεῖς δὲ μητέρ' οὐκέτ' ἀγαπᾶσιν φίλοις

ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.

φεῦ φεῦ· τί προσδέρεσθέ μ' ὄμμασιν, τέκνα ; 1040

τί προσγελάτε τὸν πανύστατον γέλων;
 αἰαί· τί δράσω; καρδία γὰρ οἷχεται,
 γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων.
 οὐκ ἂν δυναίμην· χαιρέτω βουλευμάτα
 τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς. 1045

τί δεῖ με πατέρα τῶνδε τοῖς τοῦτων κακοῖς
 λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά;
 οὐ δῆτ' ἔγωγε. χαιρέτω βουλευμάτα.
 καίτοι τί πάσχω; βούλομαι γέλωτ' ὀφλεῖν
 ἐχθροὺς μεθεῖσα τοῖς ἐμοῖς ἀζημίους; 1050

τολμητέον τάδ'. ἀλλὰ τῆς ἐμῆς κάκης,
 τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενί.
 χωρεῖτε, παῖδες, ἐς δόμους· ὅτῳ δὲ μὴ
 θέμις παρῆναι τοῖς ἐμοῖσι θύμασιν,
 αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ. 1055
 ᾄ ᾄ.

μὴ δῆτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε·
 ἔασον αὐτοὺς, ὦ τάλαν, φείσαι τέκνων·
 †ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.
 μὰ τοὺς παρ' Ἀἰδη νερτέρους ἀλάστορας,
 οὗτοι ποτ' ἔσται τοῦθ' ὅπως ἐχθροῖς ἐγὼ 1060

παῖδας παρήσω τοὺς ἐμούς καθυβρίσαι—
 πάντως πέπρακται ταῦτα, κοῦκ ἐκφεύξεται· 1064

καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε 1065
 νύμφη τύραννος ὄλλυται, σάφ' οἶδ' ἐγώ.

ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδὸν,
 καὶ τοῦσδε πέμπω τλημονεστέραν ἔτι,
 παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,

δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. 1070
 ὦ φιλτάτῃ χεῖρ, φίλτατον δέ μοι στόμα,
 καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων,
 εὐδαιμονοῖτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
 πατὴρ ἀφείλετ'. ὦ γλυκεῖα προσβολή,
 ὦ μαλθακὸς χρῶς πνεῦμά θ' ἡδιστον τέκνων. 1075
 χωρεῖτε χωρεῖτ'. οὐκέτ' εἰμὶ προσβλέπειν
 οἷα τ' ἔθ' ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.

[*Exeunt Children, entering the house.*]

καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
 θυμὸς δὲ κρείσσω τῶν ἐμῶν βουλευμάτων,
 ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. 1080

[*Exit MEDEA to spectators' right, going towards the royal palace.*]

ΧΟ. πολλάκις ἤδη

διὰ λεπτοτέρων μύθων ἔμολον,
 καὶ πρὸς ἀμίλλας ἦλθον μείζους
 ἢ χρὴ γενεὰν θήλυν ἐρευνᾶν·
 ἀλλὰ γὰρ ἔστιν μοῦσα καὶ ἡμῖν, 1085
 ἢ προσομιλεῖ σοφίας ἔνεκεν·
 πάσαισι μὲν οὖ· παῦρον δὲ—τί μή ;—
 γένος ἐν πολλαῖς εὖροις ἂν ἴσως,
 κοῦκ ἀπόμουσον τὸ γυναικῶν. ¶
 καί φημι βροτῶν οὔτινές εἰσιν 1090
 πάμπαν ἄπειροι μῆδ' ἐφύτευσαν
 παῖδας, προφέρειν εἰς εὐτυχίαν
 τῶν γειναμένων.
 οἱ μὲν ἄτεκνοι, δι' ἀπειροσύνην

- εἴθ' ἡδὺ βροτοῖς εἴτ' ἀνιάρων 1095
 παῖδες τελέθουσ' οὐχὶ τεκόντες,
 πολλῶν μόχθων ἀπέχονται·
 οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις
 γλυκερὸν βλάστημ', ἐσορῶ μελέτη
 κατατρυχομένους τὸν ἅπαντα χρόνον 1100
 πρῶτον μὲν ὅπως θρέψουσι καλῶς,
 βίοτόν θ' ὁπόθεν λείψουσι τέκνοις·
 ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις
 εἴτ' ἐπὶ χρηστοῖς
 μοχθοῦσι, τόδ' ἐστὶν ἄδηλον.
 ἐν δὲ τὸ πάντων λοίσθιον ἤδη 1105
 πᾶσιν κατερῶ θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἅλις βίοτόν θ' ἠδρον,
 σῶμά τ' ἐς ἥβην ἤλυθε τέκνων,
 χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσαι,
 δαίμων οὔτος φροῦδος,—ἐς Ἄϊδην 1110
 Θάνατος προφέρων σώματα τέκνων†.
 πῶς οὖν λύει πρὸς τοῖς ἄλλοις
 τήνδ' ἔτι λύπην ἀνιαροτάτην
 παίδων ἔνεκεν
 θνητοῖσι θεοὺς ἐπιβάλλειν; 1115

[Enter MEDEA from spectators' right.]

- ΜΗ. φίλαι, πάλαι δὴ προσμένουσα τὴν τύχην
 καραδοκῶ τὰ κεῖθεν οἱ 'ποβήσεται.
 καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
 στείχοντ' ὁπαδῶν· πνεῦμα δ' ἠρεθισμένον
 δείκνυσιν ὥς τι καινὸν ἀγγελεῖ κακόν. 1120

[*Enter from spectators' right a Servant of JASON's in great agitation.*]

ΑΓΓΕΛΟΣ.

ὦ δεινὸν ἔργον παράνομόν τ' εἰργασμένη
Μήδεια, φεύγε φεύγε, μήτε ναῖαν
λιποῦς' ἀπήνην μήτ' ὅχον πεδοστιβῆ.

ΜΗ. τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;

ΑΓ. ὄλωλεν ἡ τύραννος ἀρτίως κόρη 1125

Κρέων θ' ὁ φύσας φαρμάκων τῶν σῶν ὕπο.

ΜΗ. κάλλιστον εἶπας μῦθον, ἐν δ' εὐεργέταις
τὸ λοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει.

ΑΓ. τί φῆς; φρονεῖς μὲν ὀρθὰ κοῦ μαίνει, γύναι,
ἥτις τυράννων ἐστίαν ἠκισμένην 1130
χαίρεις κλύουσα κοῦ φοβεῖ τὰ τοιάδε;

ΜΗ. ἔχω τι καὶ τοῖσδε σοῖς ἐναντίον
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,
λέξον δ' ὅπως ὦλοντο· δις τόσον γὰρ ἂν
τέρψεαις ἡμᾶς, εἰ τεθνᾶσι παγκάκως. 1135

ΑΓ. ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονῆ
σὺν πατρὶ καὶ παρῆλθε νυμφικοὺς δόμους,
ἦσθημεν οὔπερ σοῖς ἐκάμνομεν κακοῖς
δμῶες· δι' οἴκων δ' εὐθὺς ἦν πολὺς λόγος
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρίν. 1140
κυνεῖ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξανθὸν κᾶρα
παῖδων· ἐγὼ δὲ καὺτὸς ἡδονῆς ὕπο
στέγας γυναικῶν σὺν τέκνοις ἅμ' ἐσπόμην.
δέσποινα δ' ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,

πρὶν μὲν τέκνων σὼν εἰσιδεῖν ξυνωρίδα, 1145
πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
 ἔπειτα μέντοι προὔκαλύψατ' ὄμματα,
 λευκὴν τ' ἀπέστρεψ' ἔμπαλιν παρηΐδα,
 παίδων μυσταχθεῖω' εἰσόδους· πόσις δὲ σὸς
 ὄργας ἀφῆρει καὶ χόλον νεάνιδος, 1150
 λέγων τάδ'· οὐ μὴ δυσμενὴς ἔσει φίλοις,
 παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις ἀρά,
 φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν,
 δέξει δὲ δῶρα, καὶ παραιτήσῃ πατρὸς
 φυγὰς ἀφείναι παισὶ τοῖσδ' ἐμὴν χάριν; 1155
 ἢ δ' ὥς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,
 ἀλλ' ἦνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
 μακρὰν ἀπείναι πατέρα καὶ τέκνα στάσιν,
 λαβοῦσα πέπλους ποικίλους ἡμπίσχετο,
 χρυσοῦν τε θεῖσαι στέφανον ἀμφὶ βοστρύχοις, 1160
 λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,
 ἄψυχον εἰκὼ προσγελῶσα σώματος.
 κἄπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται
 στέγας, ἀβρὸν βαίνουσα παλλεύκῃ ποδὶ,
 δώροις ὑπερχαίρουσα, πολλὰ πολλάκις 1165
 τένοντ' ἐς ὀρθὸν ὄμμασι σκοπομένη.
 τοῦνθένδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·
 χροῖαν γὰρ ἀλλάξασα λεχρία πάλιν
 χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει
 θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν. 1170
 καὶ τις γεραῖά προσπόλων, δόξασά που
 ἦ Πανὸς ὄργας ἦ τινὸς θεῶν μολεῖν,

ἀνωλόλυξε, πρίν γ' ὄρᾳ διὰ στόμα
 χωροῦντα λευκὸν ἀφρόν, ὀμμάτων τ' ἄνω
 κόρας στρέφουσιν, αἷμά τ' οὐκ ἐνὸν χροῖ· 1175
 εἶτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν
 κωκυτόν. εὐθὺς δ' ἡ μὲν ἐς πατρός δόμους
 ὤρμησεν, ἡ δὲ πρὸς τὸν ἀρτίως πόσιν,
 φράσσουσα νύμφης συμφοράς· ἅπανα δὲ
 στέγη πυκνοῦσιν ἐκτύπει δρομήμασιν. 1180
 ἦδη δ' ἀνακλῶν κῶλον ἐκπλέθρου δρόμου
 ταχὺς βαδιστῆς τερμόνων ἂν ἦπτετο,
 ἡ δ' ἐξ ἀναύγου καὶ μύσαντος ὄμματος
 δεινὸν στενάξας· ἡ τάλαιν' ἠγείρετο.
 διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο· 1185
 χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
 θαυμαστὸν ἔει νᾶμα παμφάγου πυρός·
 πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα,
 λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
 φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη, 1190
 σείουσα χαίτην κρατὰ τ' ἄλλοτ' ἄλλοσε,
 βῆψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
 σύνδεσμα χρυσὸς εἶχε, πῦρ δ', ἐπεὶ κόμην
 ἔσεισε, μᾶλλον δις τόσως ἐλάπτετο.
 πίτνει δ' ἐς οὐδας ξυμφορᾷ νικωμένη, 1195
 πλὴν τῷ τεκόντι κάρτα δυσμαθῆς ἰδεῖν·
 οὐτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις
 οὐτ' εὐφυνὲς πρόσωπον, αἷμα δ' ἐξ ἄκρου
 ἔσταζε κρατὸς, συμπεφυρμένον πυρὶ,
 σάρκες δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ 1200

γναθμοῖς ἀδῆλοις φαρμάκων ἀπέρρεον,
 δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν
 νεκροῦ· τύχην γὰρ εἴχομεν διδάσκαλον.
 πατὴρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσίᾳ
 ἄφνω παρελθὼν δῶμα προσπίτνει νεκρῷ 1205
 ῥῖμωξε δ' εὐθὺς, καὶ περιπτύξας δέμας
 κυνεί προσαυδῶν τοιάδ'· ὦ δύστηνε παῖ,
 τίς σ' ὦδ' ἀτίμως δαιμόνων ἀπώλεσεν;
 τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν
 τίθησιν; οἶμοι, ξυνθάνοιμί σοι, τέκνον. 1210
 ἐπεὶ δὲ θρήνων καὶ γόνων ἐπαύσατο,
 χρήζων γεραιὸν ἐξαναστήσαι δέμας,
 προσείχεθ', ὥστε κισσὸς ἔρνεσιν δάφνης,
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαίσματα·
 ὁ μὲν γὰρ ἤθελ' ἐξαναστήσαι γόνυ, 1215
 ἣ δ' ἀντελάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι,
 σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὀστέων.
 χρόνῳ δ' ἀπέσβη καὶ μεθήχ' ὁ δύσμορος
 ψυχὴν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.
 κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ 1220
 πέλας,—ποθεινὴ δὴ κλύουσι συμφορὰ
 καὶ μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγῳ
 —γνώσει γὰρ αὐτὴ ζημίας ἀποστροφὴν—
 τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν· 1225
 [οὐδ' ἂν τρέσας εἵποιμι τοὺς σοφοὺς βροτῶν
 δοκοῦντας εἶναι καὶ μεριμνητὰς λόγῳ
 τούτους μεγίστην ζημίαν ὀφλισκάνειν]
 θνητῶν γὰρ οὐδεὶς ἔστιν εὐδαίμων ἀνὴρ·

ὄλβου δ' ἐπιρρνέντος εὐτυχέστερος 1229

ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὐ. [Exit.

ΧΟ. ἔοιχ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ

κακὰ ξυνάψειν ἐνδίκως Ἰάσονι.

ὦ τλῆμον, ὥς σου ξυμφορὰς οἰκτείρομεν, *how!*

κόρη Κρέοντος, ἥτις εἰς Ἄιδου δόμους

οἴχει γάμων ἑκατὶ τῶν Ἰάσονος.

1235

ΜΗ. φίλαι, δέδοκται τοῦργον,—ὥς τάχιστα μοι *desperately*

παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονὸς,

καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα

ἄλλῃ φονεῦσαι δυσμενεστέρα χερί.

πάντως σφ' ἀνάγκη κατθανεῖν. ἐπεὶ δὲ χρή, 1240

ἡμεῖς κτενούμεν, οἵπερ ἐξεφύσαμεν.

ἀλλ' εἴ' ὀπλίζου, καρδία. τί μέλλομεν

τὰ δεινὰ ἀναγκαῖα μὴ οὐ πράσσειν κακά;

ἄγ', ὦ τάλαινα χεῖρ ἐμῇ, λαβὲ ξίφος,

λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου, 1245

καὶ μὴ κακισθῆς, μὴδ' ἀναμνησθῆς τέκνων,

ὥς φίλταθ', ὥς ἔτικτες· ἀλλὰ τήνδε γε

λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν,

κᾶπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὅμως

φίλοι τ' ἐφυσαν,—δυστυχῆς δ' ἐγὼ γυνή. 1250

[MEDEA with a cry of despair rushes into the house and dashes to the door behind her.]

ΧΟ. ἰὼ Γᾶ τε καὶ πᾶμφαῖς

στρ.

ἀκτὶς Ἀελίου, κατιδετ' ἴδετε τὰν

οὐλομένην γυναῖκα, πρὶν φοινίαν

- τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον
 σᾶς γὰρ ἀπὸ χρυσέας γονᾶς 1255
 ἔβλασθεν, θεοῦ δ' αἵματι πίτνειν
 φόβος ὑπ' ἀνέρων.
 ἀλλὰ νιν, ὦ φάος διογενὲς, κάτειρ-
 γε, κατὰπαυσον, ἔξελ' οἴκων τάλαι-
 ναν φονίαν τ' Ἑρινὺν ὑπ' ἀλαστόρων. 1260
 μάταν μόχθος ἔρρει τέκνων,
 μάταν ἄρα γένος φίλιον ἔτεκες, ὦ
 κυανεᾶν λιπούσα Συμπληγάδων
 πετρᾶν ἀξενωτάταν ἐσβολάν.
 δειλαία, τί σοι φρενῶν βαρὺς 1265
 χόλος προσπίτνει, καὶ δυσμενῆς
 φόνος ἀμείβεται ;
 χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιά-
 σματ', ἔτι τ' αἰὲν αὐτοφόνταισιν οἶ-
 दा θεόθεν πίτνοντ' ἐπὶ δόμοις ἄχῃ. 1270
- ΠΑ. (οὐίλην) οἴμοι, τί δράσω ; ΠΑ. (οὐίλην) ποῖ φύγῃ
 μητρὸς χέρας ;
 [οὐκ οἶδ', ἀδελφὲ φίλτατ'· ὀλλύμεσθα γάρ.]
- ΧΟ. ἀκούεις βοᾶν ἀκούεις τέκνων ; στρ.
 ἰὼ τλαῦμον, ὦ κακοτυχὲς γύναι. 1275
 παρέλθω δόμους ; ἀρῆξαι φόνον δοκεῖ μοι τέκνοις.
- ΠΑ. (οὐίλην) ναὶ, πρὸς θεῶν, ἀρῆξαιτ'· ἐν δέοντι γάρ·
 ὥς ἐγγὺς ἦδη γ' ἐσμέν ἀρκύων ξίφους.
- ΧΟ. τάλαιν', ὥς ἄρ' ἦσθα πέτρος ἢ σίδαρος, αἵτις τέκνων
 ὦν ἔτεκες 1280
 ἄροτον αὐτόχειρι μοίρᾳ κτενεῖς.

μίαν δὴ κλύω μίαν τῶν πάρος ἀντ.
 γυναικῶν φίλοις χέρα βαλεῖν τέκνοις,
 [Ἴνῳ μανείσαν ἐκ θεῶν, ὅθ' ἡ Διὸς
 δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ.] 1285
 πίτνει δ' ἅ τάλαιν' ἐς ἄλμαν φόνῳ τέκνων δυσσεβεῖ,
 [ἀκτῆς ὑπερτείνασα ποντίας πόδα,
 δυοῖν τε παῖδοιν ξυνθανοῦσ' ἀπόλλυται.]
 τί δῆτ' οὖν γένοιτ' ἂν ἔτι δεινόν; ὦ 1290
 γυναικῶν λέχος πολύπονον, ὅσα δὴ
 βροτοῖς ἔρεξας ἤδη κακά.

[Enter JASON attended.] 4

- ΙΑ. γυναῖκες, αἱ τῆσδ' ἐγγυς ἔστατε στέγης,
 ἄρ' ἐν δόμοισιν ἡ τὰ δειν' εἰργασμένη
 Μῆδεια τοῖσδ' ἔτ', ἡ μεθέστηκεν φυγῇ; 1295
 δεῖ γάρ νιν ἥτοι γῆς σφε κρυφθῆναι κάτω,
 ἡ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,
 εἰ μὴ τυράννων δώμασιν δώσει δίκην.
 πέποιθ' ἀποκτείνασα κοιράνους χθονὸς
 ἀθῶος αὐτῇ τῶνδε φεύξεσθαι δόμων; 1300
 ἀλλ' οὐ γὰρ αὐτῆς φροντίδ' ὥς τέκνων ἔχω.
 κείνην μὲν οὖς ἔδρασεν ἔρξουσιν κακῶς,
 ἐμῶν δὲ παίδων ἦλθον ἐκσώσω βίον,
 μὴ μοί τι δράσωσ' οἱ προσήκοντες γένει,
 μητρῶν ἐκπράσσοντες ἀνόσιον φόνον. 1305
- ΧΟ. ὦ τληῆμον, οὐκ οἶσθ' οἱ κακῶν ἐλήλυθας,
 Ἰάσον' οὐ γὰρ τοῖσδ' ἂν ἐφθέγξω λόγους,
 ΙΑ τί δ' ἔστιν; ἡ που καμ' ἀποκτεῖναι θέλει;
 ΧΟ. παῖδες τεθνᾶσι χειρὶ μητρῶν σέθεν.

ΙΑ. οἶμοι τί λέξεις; ὥς μ' ἀπώλεσας, γύναι. 1310

ΧΟ. ὥς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.

ΙΑ. ποῦ γάρ νιν ἔκτειν', ἐντὸς ἧ' ἔωθεν δόμων;

ΧΟ. πύλας ἀνόξας σῶν τέκνων ὄψει φόνον.

ΙΑ. χαλᾷτε κληῖδας ὥς τάχιστα, πρόσπολοι,
ἐκλύεθ' ἄρμους, ὥς ἴδω διπλοῦν κακὸν, 1315

Φ τοὺς μὲν θανόντας, τὴν δὲ—τίσομαι φόνω.

[ΜΕΔΕΑ, having with her the bodies of the children, appears above the house in a chariot drawn by dragons.]

ΜΗ. τί τάσδε κινεῖς κἄναμοχλεύεις πύλας,
νεκροὺς ἐρευνῶν κἄμ' ἂν τὴν εἰργασμένην;
παῖσαι πόνου τοῦδ'. εἰ δ' ἐμοῦ χρεῖαν ἔχεις,
λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψεύσεις ποτέ. 1320
τοιόνδ' ὄχημα πατρὸς Ἥλιος πατὴρ
δίδωσιν ἡμῖν, ἔριμα πολεμίας χερός.

ΙΑ. ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι
θεοῖς τε κἄμοι παντὶ τ' ἀνθρώπων γένει,
ἣτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος 1325
ἔτλης τεκοῦντα, κἄμ' ἄπαιδ' ἀπώλεσας·
καὶ ταῦτα δρώσων ἥλιόν τε προσβλέπεις
καὶ γαίαν, ἔργον τλάωσα διςσεβέστατον.
ὄλοι· ἐγὼ δὲ νῦν φρονῶ, τότ' οὐ φρονῶν
ὅτ' ἐκ δόμου σε βαρβάρου τ' ἀπὸ χθονὸς 1330
Ἑλλαν' ἐς οἶκον ἠγάγμην, κακὸν μέγα,
πατρός τε καὶ γῆς προδότιν ἧ σ' ἐθρέψατο—
τῶν σῶν ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί·
κτανούσα γὰρ δὴ σὸν κάσιν παρέστιον,
τὸ καλλίπρῃρον εἰσέβης Ἀργοῦς σκῆφος. 1335

ἤρξω μὲν ἐκ τοιῶνδε, νυμφευθεῖσα δὲ
 παρ' ἀνδρὶ τῷδε καὶ τεκοῦσά μοι τέκνα,
 εὐνῆς ἑκατι καὶ λέχους σφ' ἀπώλεσας.
 οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνή
 ἔτλη ποθ', ὦν γε πρόσθεν ἡξίουν ἐγὼ 1340
 γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ' ἐμοί,
 λείαιναι, οὐ γυναιῖκα, τῆς Τυρσηνίδος
 Σκύλλης ἔχουσιν ἀγριωτέραν φύσιν.

καὶ ἴσως
 ἀλλ' οὐ γὰρ ἂν σε μυρίοις ὀνειδέσι
δάκοιμι· τοιόνδ' ἐμπέφυκέ σοι θράσος· 1345
 ἔρρ', αἰσχροποιεῖ καὶ τέχνην μαιφόνε.
 ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα, πλ
 ὅς οὔτε λέκτρων νεογάμων ὀνήσομαι,
 οὐ παῖδας οὐς ἔφυσα κάξεθρεψάμην
 ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα. 1350

ΜΗ. μακρὰν ἂν ἐξέτεινα τοῖσδ' ἐναντία
 λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἡπίστατο
 οἷ' ἐξ ἐμοῦ πέπονθας οἶά τ' εἰργάσω·
 σὺ δ' οὐκ ἔμελλες τᾶμ' ἀτιμάσας λέχη
 τερπνὸν διάζειν βίοτον ἐγγελῶν ἐμοί, 1355
 οὐδ' ἡ τύραννος οὐδ' ὁ σοὶ προθεῖς γάμοις
 Κρέων ἀνατὶ τῆσδέ μ' ἐμβαλεῖν χθονός. ♀
 πρὸς ταῦτα καὶ λείαιναι, εἰ βοῦλει, κάλει, 1358
 τῆς σῆς γὰρ ὥς χρὴ καρδίας ἀνθηψάμην. 1360

ΙΑ. καὐτὴ γε λυπεῖ καὶ κακῶν κοινωνὸς εἶ.

ΜΗ. σάφ' ἴσθι· λυεῖ δ' ἄλγος, ἣν σὺ μὴ ᾔγγελᾳς.

ΙΑ. ὦ τέκνα, μητρὸς ὥς κακῆς ἐκύρσατε.

ΜΗ. ὦ παῖδες, ὡς ὤλεσθε πατρὶψι νόσφ

- ΙΑ. οὔτοι νιν ἡμῇ δεξιά γ' ἀπώλεσεν. 1365
 ΜΗ. ἀλλ' ὕβρις οἷ τε σοὶ νεοδμήτες γάμοι.
 ΙΑ. λέχους σφε κήξίωσας οὐνεκα κτανεῖν;
 ΜΗ. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς;
 ΙΑ. ἦτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακὰ.
 ΜΗ. οἶδ' οὐκέτ' εἴσι· τοῦτο γὰρ σε δήξεται. 1370
 ΙΑ. οἶδ' εἰσὶν, οἶμαι, σὺ κάρα μιάστορες.
 ΜΗ. ἴσασιν ὅστις ἦρξε πημονῆς θεοί.
 ΙΑ. ἴσασι δῆτα σὴν γ' ἀπόπτυστον φρένα.
 ΜΗ. στύγει·—πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.
 ΙΑ. καὶ μὴν ἐγὼ σὴν· ῥάδιον δ' ἀπαλλαγαί. 1375
 ΜΗ. πῶς οὖν; τί δράσω; κάρτα γὰρ κἀγὼ θέλω.
 ΙΑ. θάψαι νεκροὺς μοι τοῦσδε καὶ καῦσαι πάρες.
 ΜΗ. οὐ δῆτ', ἐπεὶ σφᾶς τῇδ' ἐγὼ θάψω χερὶ,
 φέρουσ' ἐς Ἥρας τέμενος ἀκραίας θεοῦ,
 ὥς μή τις αὐτοῦ πολεμίων καθυβρίσῃ, 1380
 τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφον
 σεμνήν ἑορτὴν καὶ τέλη προσάψομεν·
 τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.
 αὐτὴ δὲ γαίαν εἴμι τὴν Ἑρεχθέως,
 Αἰγεί συνοικήσουσα τῷ Πανδίωνος. 1385
 σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς,
 Ἀργοῦς κάρα σὸν λειψάνῳ πεπληγμένος,
 πικρὰς τελευτὰς τῶν νέων ἰδὼν γάμων.
 ΙΑ. ἀλλὰ σ' Ἑρινὺς ὀλέσειε τέκνων
 φονία τε Δίκη. 1390
 ΜΗ. τίς δὲ κλύει σου θεὸς ἢ δαίμων,
 τοῦ ψευδόρκου καὶ ξειναπάτου;

NOTES.

[In the following notes *Synt.* stands for Thompson's *Elementary Greek Syntax*. *V.* stands for Verrall.]

1-130. *Prologos*.—An old female servant of Medea (her *τροφός* or Nurse) comes out of the house and laments the fruitlessness of her attempts to lighten her mistress's distress. After recalling Medea's past history and some more recent events, she expresses great alarm at her strange and threatening manner towards her children. The children arrive with their *παιδαγωγός*, and the two servants enter into a conversation from which it appears that Kreon has resolved to banish Medea from Corinth. While they are talking Medea within is heard uttering cries and imprecations. These are repeated at the sight of the children who are taken into the house by the *παιδαγωγός*. The scene concludes with some reflections by the Nurse upon the miseries of those in high places.

1. *Εἴθε* κ.τ.λ. 'Would that the ship Argo had not flown through the blue Symplegades to the Colchians' land!'—'*Ἀργούς* is defining gen.: cp. 'city of London.'—*ὄφ. μὴ διαπτ.*, lit. *ought not to have flown*. This is equivalent to a wish, as is marked more expressly by the interjection *εἴθε*, *Synt.* 165.—*διαπτ.*: aor. of *διαπέτομαι*.

3. *πσεῖν* (like *διαπτάσθαι*) and *ἔρετμῶσαι* depend on *ὠφέλε* (v. 1) to which *πικρή* is a fresh subject: 'and that the pine had not fallen or furnished with oars,' etc.

4. *τμηθ.*: *τέμνω*.

6. *Πελία*, 'for Pelias,' to oblige him.—*ἄν ἔπλευσε*: see *Appendix B*—*πύργους*, acc. of motion towards.

8. θυμόν, acc. of part affected: 'with her heart sore (ἐκ-) smitten.'

11. μέν answers to δέ in 16. vv. 14, 15 form a parenthesis. [v. 12 may be passed over as probably spurious.]—ἀνδάνουσα αὐτή τε συμφ.: 'pleasing Jason and herself in all things complying with him.'

14. ἦπερ, fem. to agree with the complement σωτηρία, instead of being neut. (ὅπερ) to agree with its antecedent, τὸ ἀνδάνειν καὶ συμφέρειν, supplied from the preceding sentence.

15. This line explains 14: '(I mean) when a wife,' etc.—πρὸς, towards, with.

16. 'But now all is enmity': lit. *all things are hostile*.—νοσεῖ κ.τ.λ.: 'and the fondest love grows cold.' Lit. *the most loving (relations) (viz. those between Jason and Medea) are sick*, i.e. are upset.

21. βοᾷ κ.τ.λ.: 'calls out upon his (Jason's) oaths.'

23. οἷας ἀμ., 'what a requital.'

24. ὑφέισα, 2 aor. of ὑφίστημι.

25. συντήκ. κ.τ.λ.: 'pining with tears through all the time since,' etc.—χρόνον is direct obj. of συντήκουσα in the sense of *spend in pining*. [See further in editor's note on *Ion*, 168, and cp. 576 n.]

26. ᾗσθη: ἡδικημένη: 'learned that she had been wronged.' For the participle and its case see *Syntax* 120.—ἐπει: *postquam*.

29. φῶλον, obj. of ἀκούει.—νουθετ., 'when admonished.'

30. πλὴν εἰ: 'except if.'—στρέψασα, i.e. *turning away* from those about her.

32. οὗς, obj. of προδοῦσα.—ἀφίκετο, i.e. arrived in Corinth.

33. ἀτιμώσας ἔχει: "ἔχω with the aorist participle expresses the continuance of the action signified by the verb; here, 'holds her in dishonour.' So v. 90 ἐρημώσας ἔχει, 'keep them separated.'" V.

35. οἶον, 'what a thing it is (i.e. how good a thing) not to have lost.'

38. βαρεία, 'dangerous.'

39. τῇδε, *thus*, with πάσχουσα.—ἐγώ οἶδα, 'I am sure.' [ἐγώδε τῇδε is read by some edd., meaning *I know her*, i.e. her character. But τῇδε could not be used of any one not present.]

40. ὤση : ὠθέω.

44. δεινὴ γὰρ : supply ἐστὶ.—συμβαλὼν ἔχθραν : 'engaging in feud with her.'—καλλ. οἴσεται : 'shall carry it (τὴν ἔχθραν) triumphantly.' V. —καλλίνικον is an oblique predicate : *Synt.* 18.—The middle of φέρω is regularly used of *carrying off* or *winning a prize*, and the phrase here is like our 'win a battle.'

46. οἶδε, 'here,' pointing to them. Watch for this use of ὀδε, which is very frequent in a Greek play.

47. οὐδέν, adverbial, 'in no wise.'—κακῶν is obj. of ἐννοοῦμενοι.

48. φιλεῖ, 'is wont,' a common use.

49. The παιδαγωγός was a confidential servant of mature years. Until a boy was old enough to go to school, the παιδαγωγός was solely responsible for his moral, intellectual, and physical training. It was also his business to accompany the boy to and from school each day.—κῆμα is voc., being addressed to the Nurse: both οἴκων and δεσπότης depend on it. 'O ancient servant (lit. *property*) of the house and of my mistress.'

51. αὐτὴ...σαντῇ. This doubling of the pronoun for emphasis is common in Greek and Latin, and should be imitated.—κακά, 'sorrows.'

52. σοῦ : gen. of separation depending on μόνη λείπεσθαι. 'be left alone without thee.' *Synt.* 61.

54. Supply ἐστὶ to which τὰ δεσποτῶν is subject.—συμφορά, 'a trouble.'

55. πίνοντα, 'falling out'; a metaphor from dice.

56. ἐς τοῦτο ... ἄλγ.: 'to such a pitch of distress.'

57. κούρανῶ : καὶ οὐρανῶ.

58. μολούσῃ : dat. (instead of an acc. agreeing with με), as though ἔμερος ἦν μοι had preceded.

60. ἰγλῶ σε : 'I envy thee,' ironical : as though she had said, 'You are a clever person !,' meaning that he was rather

stupid not to know that Medea must be in great misery.—**πῆμα**: supply *ἐστὶ*.—**μεσοὶ**: *μεσῶ*.

61. **μῶρος**: he refers to Jason.—**δεσπότης** ... **τόδε**: *Synt.* 47.

64. **μετέγνων**, 'I unsay': lit. *change my mind about*. For the aorist cp. *Synt.* 94.

65. 'To touch the chin, beard, or knee was an act of supplication.' *V.*—**κρύπτει**: supply *τοῦτο* and cp. *Synt.* 47.

66. **πéρι**: observe the accent.—**σιγὴν θήσομαι**: 'will keep silence.'

67. **οὐ δοκῶν κλύειν**, 'pretending not to hear.'

68. **Πεσσοὺς προσελθών**, 'being come to the Pessoi.' *πέσσοι* properly means the pieces with which a game like our draughts was played. Here the word appears to stand for *the place where they played the game*, as we call the ground on which wickets are pitched, a 'wicket.' So an Athenian used to say, 'I am going to the fish,' meaning the fish-market.—**ἐνθα δὴ**: 'where, as thou knowest.'

76. **παλαιά κ.τ.λ.** 'Old ties come second to new ones.' **λείπεται** lit. = *are left behind by*, and *κενδευμάτων* is gen., because the verb contains the idea of *comparison*. *Synt.* 59.

80. **καιρός**: supply *ἐστὶ*.

83. **ὀλοῖτο κ.τ.λ.** 'Curse him—I will not.' She was going to curse him, but checks herself and adds the negative.

84. **ἀλίσκεται...ὢν**, 'is convicted of being.' *Synt.* 112. 3.

85. **ἄρτι κ.τ.λ.** 'Art thou only-now learning this, how that,' etc.

88. **εὐνῆς ἔνεκα**, 'for the sake of a (new) love.'—**εἰ...οὐ**. By rule *εἰ* is followed by *μή*, not *οὐ*. When *οὐ* is found in an *if*-clause, it is to be taken very closely with the word which follows it. Transl. *οὐ-στέργει* here 'ceases to love.'

90. **ἔχε**: cp. 33 *n.*—**ὥς μάλιστα**: 'as much as possible'; cp. *quam maximus*.

92. **ῥμμα**, acc. of part affected.—**τοῖσδε**, *at them*.

96. **δύστανος**. This represents the Doric spelling and pronunciation of the Attic *δύστηνος* (*dystakhnos* for *dystekhnos*.) In the lyrics of a Greek play this substitution of *ā* for *η* is made very frequently, but by no means invariably; cp. *τῶμων v. 111* and *τλήμων v. 115*. The practice may have arisen

from the fact that *ah* is an easier sound to sing than *eh*.—*πόνων*: gen. of general connection; lit. *in respect of thy sufferings*. Transl., 'in thy sufferings.'

97. *ὥς ἂν ὀλοῖμαι*; *How could I perish?* That is, 'I wish I might perish!' *Synt.* 165.

98. *τόδ' ἐκεῖνο*. *That's it!* Lit. *This is that*. The phrase is here equivalent to our *I told you so*.

106. "The grammatical construction is *δῆλον δ' ὡς τάχ' ἀνάψει μείζονι θυμῷ νέφος ἐξαιρόμενον ἀρχῆς [τῆς] οὐμωγῆς*. (In prose *οὐμωγῆς* would have the article.) *It is plain that she soon will kindle with increased wrath the cloud now arising from its beginning, her cry*; or in English order, 'Tis plain that her cry is the beginning of a cloud which she will soon fire with increase of wrath. Medea's anger is compared to a thunderstorm; her ominous words (*v.* 96) are the small beginning of the cloud, and the danger apprehended to her children is the lightning." *V.*

110. *δηχθεῖσα*: *δάκνω*.

111. *ἔπαθον κ.τ.λ.* 'I have suffered (*things worthy of, that is*) things that call for loud lamentings.'

115. *τλήμων*: said to Medea.

116. *σοι*, dat. of person judging: 'to thy thinking.'

118. *ὑπεραλγῶ*: supply *ὑμῶν*.

119. *δαινά κ.τ.λ.* 'Strange are the tempers of princes, and because, perhaps (*πως*), they are seldom overruled and oftenest have their way, they violently change their moods.' *V.*—*δλίγα...πολλά*: adverbial accusatives.

122. *τὸ γὰρ κ.τ.λ.* 'For to have been accustomed to live on equal terms [with those about one] is better.' That is, it is better to be a commoner than a king, because (in the Nurse's opinion) sovereignty has a tendency to spoil the temper.—*ἐπ' ἱσοῖσιν*. *Synt.* 168. B. 5.

123. *ἔμοιγ' εἴη*. 'May it be my lot.'—*ἐπὶ μὴ μεγάλοις*: 'in a condition not of greatness.'

125. *τῶν γὰρ μετρίων κ.τ.λ.* 'For first of all the name of Moderation has a better sound (than that of Greatness: supply *τὰ μέγαρα* as obj. of *νικᾷ*), and in practice (*χρησθαι*) it is far best.' Notice that *τε* corresponds irregularly to *μέν*, as in 429.

127. τὰ δ' ὑπερβάλλοντα κ.τ.λ. : 'but Excess (excessive Greatness) is of no profit'; lit. *is equivalent to no profit*.

129. μέλους κ.τ.λ. : 'but pays the penalty of a greater ruin, when fortune has become wroth with the house.' The words merely state the obvious truth that the ruin of a great man is on a larger scale than that of a humble one.

131-212. *Parodos*.—The Chorus have heard Medea's cries and lamentations, and have come to inquire their cause and to offer sympathy. The Nurse tells them of Medea's wrongs, and the Chorus express a wish that Medea would come out and talk with them. The Nurse promises to attempt to persuade Medea to this, observing that music would be a more powerful means of soothing her angry feelings, if musicians would only write suitable music, instead of spending their time on compositions for revels and banquets and the like. The Nurse then enters the house. During the scene Medea is twice heard crying out within the house.

131-133. These three lines are anapaestic, and γαῖά must be scanned as an anapaest.

135. ἐπ' ἀμφιπύλου κ.τ.λ. 'For toward the double-gated courts within I heard a cry.' ἔσω is an adverb. The ἀμφιπυλον μελαθρον is 'the αὐλή or court of the house with its two doors, to the rooms and to the streets.' V.

139. 'There is no house; all that is over now.'

140. 'For him a royal love (λέκτρα) holds.'

142. οὐδέν : adverbial, 'in no wise.'—φρένα : acc. of respect.

146. καταλυσαιμῶν (Doric form), 'may I find rest': see Vocabulary. θανάτῳ may be (1) for ἐν θανάτῳ, *in death*, or (2) instrumental.

148. δῖες, Doric form for ἥϊες.—ὦ Ζεῦ...φῶς : a parenthetical expression of horror, δῖες being addressed by the members of the Chorus to each other.

150. τᾶς ... κοίτας : 'that awful resting place,' viz. death.—τᾶς, demonstrative.

152. θανάτου : gen. of definition.

153. μηδέν, adverbial : 'in no wise.' The meaning is that *Death will come soon enough without being prayed for.*

156. τόδε, viz. the unfaithfulness of husbands. — μή χαράσσου : 'be not wounded.'

157. τάδε : adverbial, *in this*.

159. τάκου : τήκου. — εὐνᾶτᾶν : εὐνήτην.

160. πόσις : i.e. husband of Themis, viz. Zeus. [The MSS. have πότιν.] Ἄρτεμι. But see v. 169. The emendation is Munro's.] — ἄρτε, emphatic by position : 'Now do ye behold,' etc.

164. αὐτοῖς μελ. : 'with their house and all,' lit. *house itself*; for σὺν αὐτοῖς μελ. In similar phrases with αὐτός, σὺν is almost always omitted : cp. ναὺς ἀπώλετο αὐτοῖς ἀνδράσι, *crew and all*.

165. οἱ γε, 'in that they' = *quippe qui*, giving a reason. — πρόσθεν, i.e. *unprovoked*.

166. ἀπενάσθη (ἀποναίω) : pass. aor. used actively.

169. εὐκταίαν : 'invoked to sanction vows' (εὐχαί). V.

171. οὐκ ἔστιν ὅπως κ.τ.λ. 'Assuredly (lit. *it is not possible that*) in no slight (blow) will my lady discharge her wrath.' V.

173. πῶς ἄν : cp. 97 n. — The subject of ἔλθοι is Medea. — αὐδᾶθεντων : αὐδηθέντων.

176. εἰ πως, 'if *haply* she might,' etc.; i.e. in the hope that she might. — εἰ ... μεθεῖη should strictly be εἰαν μεθῇ, but is attracted to the optative by ἔλθοι and δέξαιτο. — φρενῶν, 'from her heart.'

179. φῶλα. ἀπέστω : 'be wanting to my friends.'

182. φίλα, i.e. φίλη, voc. fem. The ā is scanned short before the vowel following. — εἰ τὰδ' αὐδᾶ : 'if she (Medea) talks like this'; i.e. *seeing that* she talks so. [The text combines suggestions by Dr. Verrall and Wecklein.]

184. 'For (the tide of) her grief, mark you (τόδε), rolls on with violence.' The metaphor of ὀρμαῖται is taken (1) from the flowing tide, or (2) an army in battle. τόδε, as its position shows, goes closely with ὀρμαῖται, and is practically an adverb, *there*. Its utterance is accompanied by a pointing with the hand. Cp. 46 n.

184. φόβος : supply ἔστι μοι, 'I doubt whether.'

186. μόχθου, a defining genitive; so that μόχθου χάριν = *a favour consisting in a μόχθος or difficult-service*. μόχθου is by position emphatic. It was an easy favour to tell the Chorus

about Medea; but the favour they now ask is a *μόχθος*. Transl., 'A difficult task; but I will do you this further (*ἐτι*.) favour.'

187. 'She flashes on her servants the fierce look of a lioness with whelps.' ἀποταυροῦσθαι δέργμα lit. = to make-very-fierce (bull-like) a look, which is a Greek way of saying to flash a very fierce look. So κοσμεῖν λόγους lit. = to ornament a speech, but means in the mouth of a Greek to deliver an ornate speech: cp. 576 and 25 n.

190 ff. The Nurse says that it is a pity musicians have devoted themselves to composing music intended to cheer banquets and festivals, instead of such as would drive away an evil spirit like that which now possesses Medea.

190. 'Thou wouldst not err in calling men of the time past rude and in no way skilful.'

192. οἷτινες, 'in that they.' ὅστις like ὅς γε (cp. 165 n.) often introduces a reason.

194. βλου τερπν. ἀκοάς: 'delights for the ears of the rich': lit. delightful hearings (things heard, sounds) belonging to wealthy-life. Note this special use of βλος.

196. ἤθερο ... παύειν, 'has found out how to put an end to.'

197. ἐξ ὧν (λυπῶν): 'springing from which.'

198. τύχαι, "'strokes' (such as madness or disease), the proper meaning of the word, though rare: so τυγχάνειν to hit." V.

199. 'And yet it would be a gain for men to heal these things with music.' The construction is τὸ βροτοὺς ἀκείσθαι τάδε (ἂν ᾔν) κέρδος.

201. δαῖτες: supply εἰσι.—τείνουσι βοήν, "'tune sound'; lit. pitch it: cp. τόνος, pitch." V.

202. Take τὸ παρὸν δαυτὸς πλήρωμα together.

204. δῖον: φίον.

205. 'And with wailing of (λυγυρά) her grievous woes she cries out upon the traitor to (lit. in the matter of) her love, her unfaithful husband.'—βοᾶν ἄχρεα = to cry sorrows. But Medea's sorrows are connected with Jason. Accordingly, βοᾶ-ἄχρεα taken together are made to govern the further accusa-

tive *προδότην*. Thus the sense is, *she shrieks-her-woes-upon* (with-accusation-of) *the traitor*.—*μογερά* is attributive; *λυγυρά*, predicative, to be taken with *βοᾷ* in translating literally.

209. *ἃ νιν ἔβασεν* : *ἣ νιν ἔβησεν*, 'who brought her.' Medea would not have gone with Jason, had she not relied on Themis to keep him to his promises. Note transitive sense of *ἔβησα*.

211. *ἄλα νύχιον* : probably the Black Sea, so called owing to the gloominess of its sky. [But it is better to read *μύχιον*, *the land-locked sea*, the Propontis or Sea of Marmora.]

212. *πόντου κλῆδα* : 'the key of the main.' The 'key' is the Hellespont : the 'main' is the Euxine. A glance at the map will show that Medea coming from Colchis to Hellas would pass through the Sea of Marmora, and come to and down the Hellespont. The latter is here called *ἀπέραντος*, because it is not *shut in* at the southern end, as is the Propontis.

213-409. *First ἐπεισοδιον*.—(1) Medea laments to the Chorus her own cruel fortune and that of most women. She then talks of vengeance, and binds over the Chorus not to betray her secret purpose. (2) Kreon enters, and orders Medea to quit the city instantly, on the ground that he fears some danger from her. She tells him he has nothing to fear, and though unable entirely to allay his suspicions, prevails upon him to give her one more day. Kreon departs. (3) The Chorus condole with Medea, but she tells them that Kreon is a fool for his pains ; in the one day he has given her she will work her vengeance. She deliberates with herself upon the method to be employed, and finally decides upon poison.

213. *ἐξήλθον*, 'I come forth.' *Synt.* 94.—*μή ... μὲμφ.* : 'in fear lest ye be blaming me.'

213-224. This passage is very difficult. The general sense, though obscurely expressed, appears to be as follows:—'I come out to speak to you, fearing you might put down a refusal to a haughty reserve (*σεμνότης*), which is alien to my character. For I know that many people—not only those who behave haughtily in public, but many others—get an ill-repute (for *σεμνότης*) merely by keeping to themselves and living quietly ; for people form hasty judgments about their *neighbours* before they really know them. A foreigner, *however*, above all others ought to consult his neighbour's

prejudices; and even in a citizen ill-breeding is offensive and inexcusable. To speak now of myself (*ἐμοὶ δέ*), this blow has prostrated me.' Translate, 'Corinthian ladies, I come forth from the house, lest ye may be judging me unkindly. For I know that many persons are proud and haughty, some plainly so (*ὁμμάτων ἄπο*) (those, I mean, who behave haughtily towards people in public), but others get an ill-repute (of *σεμνότης*) [merely] from keeping at home and living quietly. For men's eyesight is an unfair judge (lit. *there is no justice in men's eyes*) when they hate (lit. *whosoever hates*) a man merely after having looked upon him, though in no wise injured by him, before they have clear knowledge of his heart. But a foreigner especially should meet a city's prejudices, and I praise not a citizen either, who is stubborn and offends his townsmen from want of breeding. To speak of myself, this blow, falling on me unexpectedly, has broken my heart.'—*γεγῶτας*: participle equivalent to infin.; the regular construction with *οἶδα*: *Synl. 120*.—*πολλοὺς βροτῶν* should have been broken up into *τοὺς μὲν* and *τοὺς δέ*, constructed with participles, but instead of *τοὺς δέ* we have *οἱ δέ ... ἐκτίσαντο*, a nom. and an indicative.—*τοὺς ἐν θυραίοις* is a parenthetical explanation of *τοὺς μὲν ὁμμάτων ἄπο*: lit. *some being seen by the eyesight* (i.e. as one can see by looking at them), viz. *those who behave σεμνῶς in the case of (ἐν) people-out-of-doors*.

217. *ἐκτίσαντο*: gnomic aorist.—*ῥαθυμία*: dat. instr.

223. *ἦνεσα*: a timeless aorist, to be translated as a present.

225. *ἐμοί*. This word is emphatic, and serves Medea to recall herself from her general statements to the telling of her own story,—the object with which she came out.

226. *βλον χάριν μεθεῖσα*: 'relinquishing the charm of life.'

228 f. The order is *οὐμὸς πῶς ἐν ᾧ γιγνώσκειν καλῶς ἦν μοι πάντα κ.τ.λ.* *My own husband, to judge favourably in whose case was everything to me, etc.* *πῶς* is put at the end of the sentence to increase the pathos. Transl. 'For he, to think well of whom was all the world to me, has proved the vilest of men,—my husband.'

232. *ὅς .. δεῖ ... πρῆσθαι*: 'who must buy.'

234 *λαβεῖν γὰρ οὐ*: 'for not to take,—that is a more grievous misfortune.'

235. 'And herein lies a most grave issue, (viz.) in the taking a good husband or a bad one.'

236. οὐ γὰρ κ.τ.λ.: 'for women have no (means of) release that are reputable.'

237. οἶόν τε: cp. 1077 n.—ἀνήνασθαι: ἀναίνομαι.

239. δεῖ μάντιν εἶναι, as equivalent to *μαντεύεσθαι*, governs the dependent clause *ὅτω κ.τ.λ.* 'The wife must divine how she will manage a husband.'—*μάλιστα* gives vagueness and cannot be translated: cp. *μάλιστα* *είκοσι*, *about twenty*.—*χρήσεται*. Throughout this passage Medea speaks of a husband as though he were a horse which the wife must train. *χρησθαι* was used technically in the sense of *to manage* (a horse).—*οἰκοθεν*, *from home*, i.e. *at home*. The adverb of *motion* is used from a feeling that the home is the *source* of the knowledge. Cp. 1004 n.

241. τάδε, object. of *ἐκπονουμέναισιν*. Take *εἶ* (*successfully*) with *ἐκπονουμ.*—*ἡμῖν*: governed by *συν* in *ξυνοικῇ*.

242. μὴ φέρων: take closely with *ξυνοικῇ*, 'live without bearing the yoke reluctantly.'—*αἰών*: supply *ἔστί*.

245. ἔπαυσε: gnomic.

247. μίαν ψυχὴν: 'one heart,' i.e. one husband and companion.

248. λέγουσι δ' ἡμᾶς: 'they say of us.' *Synt.* 47.

252. ἀλλ' οὐ γὰρ κ.τ.λ. 'However, the same language suits not,' etc.—*ἡκεῖ* almost = *προσῆκει*.—*ἀλλὰ γάρ*, a common formula, used when a speaker interrupts himself. There is always an ellipsis of some words; e.g. here *But* (enough of this) *for*. 'However' will nearly always serve as a translation.

258. *μεθορμίσασθαι* lit. = *to come to anchor with a change* (*μετα-*). But change implies something changed-from and something changed-to. Here the thing changed-from is *συμφορᾶς* (genitive), and the things changed-to are *μητέρα* etc. (accusatives). Medea says literally, *not being able* (*ἔχουσα*) *to change anchorage from this distress to a mother etc.* Translate, 'not being able to fly to the haven of a mother's or brother's or kinsman's breast from this distress.' For *μετά* in compounds implying change, cp. *μεταγνώναι*, *to change one's mind*; *μετάνοια*, *repentance*.

261. ἀντιτίσασθαι : an 'exegetic' inf. explaining μηχανή : *a device for exacting*. Both the accusatives are governed by the verb.

263. σιγᾶν explains τοσούτον : 'viz. that you hold your peace.'—τάλλα : adverbial ; 'in all other respects.'—Supply ἐστὶ with γυνή.

264. εἰσορᾶν : exegetic of κακή (261 n.). Transl. 'a coward at fighting and at looking upon a sword.'

265. ἐς εὐνήν : 'as regards her husband' (lit. *bed*).

272. εἶπον : timeless aor., 'I bid.'

274. When Kreon says he is 'umpire with regard to this command,' he means that there is *no appeal from it*. He adds that he shall wait to see it carried out.

278. κάλων, acc. of κάλως : 'are letting out all their rope.' 'The ordinary Greek ship had a lug-sail ; so that the more the sheet [rope] was loosened, the more the ship would go before the wind. Hence to let out the sheet means to increase the speed.' Glazebrook.

279. ἀτης ἐκβασίς : 'landing-place from ruin.'

280. ὅμως should properly go with ἐρήσομαι, but by a curious idiom it is habitually found in such sentences as this *in the concessive clause*.—κακῶς πάσχουσα : 'though being cruelly used ;' i.e. though it is scarcely worth while to ask cruel people why they are cruel.

282. παραμύχειν λόγους : 'to wrap up words with deceit.' παρὰ from its original meaning of *aside* comes to import *deviation from the straight*, and so *deceit*.

283. μοι : ethic dat.—παῖδα ... κακόν : double acc., with δρᾶω.

284. συμβάλλεται κ.τ.λ. 'And many things contribute to (as parts of) this fear.' The gen. is partitive.

287-9. δράσειν depends on σε ἀπειλεῖν. Ordinarily the article would be inserted before each accusative in 288. Its use only at the beginning of the line *groups* the sufferers into a *trio*. So τὰ ὁρατὰ καὶ ἀορατὰ, *things visible and invisible*, i.e. all things.

290. κρείσσον : supply ἐστὶ.

294. Supply οὐδένα as antecedent to δοῖς and subject of ἐκιδιδάσκεισθαι.—ἐκιδιδάσκεισθαι κ.τ.λ. : 'have his children taught (to be) superfluously wise.'

296. ἦς : by attraction for ἦν.

298. καινά ... σοφά : 'a wisdom that is new.'

300. τῶν δοκούντων : gen. of comparison with κρείσσων.—νομισθεῖς : 'if considered.'

304. Omit as spurious.

306. πλημμελές. The Greeks were very fond of metaphors from music. Cp. our frequent and general use of *harmony*.

307. οὐχ ὧδ' ἔχει κ.τ.λ. 'Tis not my way to offend,' etc. Lit. *it is not so with me as to*, etc.—ἄνδρας : omit in translating. The Greek for 'O soldiers !' is *ἄνδρες στρατιῶται*.

310. δῖψ : supply ἐκδοσθαι αὐτήν.

311. σωφρονῶν : equivalent to an adverb ; 'wisely.'

312. τὸ σόν : 'thy affairs.'

314. ἡδικημένοι : concessive, 'though wronged.'—νικώμενοι : casual, 'because over-mastered by stronger (force).'
κρείσσόνων : gen. of comparison, because νικώμενοι is equivalent to *ἡσσονες ὄντες*.

316. ἀκοῦσαι : 'explanatory' infin. ; 'things soft to hear.'
—ἔσω φρενῶν with βουλεύης. The words are placed early for emphasis.—With ὀρωδία supply *ἐστί*.

319. The construction is *ἀνὴρ* (or *γυνή*) *σοφός*, *ὀξύθυμος ὢν*, *ράων φυλάσσειν ἐστὶν ἡ σιωπηλὸς ὢν*.

321. λόγους : contemptuously, 'talk.'

322. τέχνην κ.τ.λ. : 'a device how thou shalt remain.'
Note accent on *μενεῖς*.

324. μή : supply *δράσης*, but translate simply by 'nay.'
With *σε* supply *αἰτοῦμαι*.—In the portion of the dialogue that follows, each speaker is made to utter only a line at a time, in order to give greater liveliness to the scene. This kind of conversation is called *στιχομυθία* (*talk by lines*).

325. ἄν πείσαις. Here and frequently *ἄν* with the optative gives the force of 'thou art not likely to,' etc.

327. γάρ implies an ellipse : 'no, for,' etc.—οὐ ... μᾶλλον : *lit. not more ; but here and frequently the words really imply*

not so much as. This figure of speech is called *λιτότης* (*smoothness*): the speaker *smooths down* his language, saying less than he means.

329. γάρ: cp. 327 n. '(Yes, I can understand thy feelings,) for to me at least,' etc.

331. Again there is an ellipse: '(Loves are an evil or a blessing) I suppose, according to the fortune that attends them.'—καί gives emphasis.

332. Supply *ἐκεῖνος* (Jason) as subject of *λάβαι* and antecedent to *δς*.

333. πόνων: the 'trouble' of forcing her.—Note the emphatic *ἡμεῖς* in the next line.

335. ξ: with *χειρός*.

336. μή: cp. 324 n.

337. *ὡς τοικας*. Observe that a Greek says 'as *thou seemest*' where we say 'as *it seems*.' This *personal* way of speaking is very common; thus a Greek would habitually say *δῆλος εἰ φθονῶν* (*thou art evident envying*), instead of *δῆλόν ἐστιν ὅτι φθονεῖς*. Cp. 1231.

338. τοῦθ' is an internal (adverbial) acc. with *τυχεῖν*: 'to have this success.' That is, *τυχεῖν* is used 'absolutely,' = *be successful*. When *τυγχάνω* = *obtain* it takes a genitive. σοῦ, *from thee*. The *τοῦτο* is the staying in Corinth.

339. There is probably a metaphor from driving, so that Kreon means 'why are you *restive*, instead of *getting away*?' Cp. Aesch. *Prom.* 1009 τί δ' ὡς ... πῶλος βιάζει καὶ πρὸς ἡνίας μάχει;

341. ἦ: *how*.—The clause *η φευξόμεθα* is constructed as an object-clause with *συμπερᾶναι-φροντίδα* taken together and having the force of *to think out*.—*ἀφορμήν* below seems to be governed by the same words in the same way.

344. τοί: 'thou knowest.' Supply *εἰ*:

346. τοῦμοθ: gen. of τὸ ἐμόν, 'of my own future.'

347. *κεχρημένους*: note the present-perfect. *χρήσασθαι* (aor.) *ξυμφορᾷ* would mean 'to *get into* trouble': *κεχρησθαι ξυμφορᾷ*, 'to *be in* trouble.' The phrase is very common in Greek; though 'to *use* misfortune' seems to us an odd way of speaking.

349. αἰδοῦμενος : modal, 'by shewing mercy.'—δὴ emphasizes πολλά.

350. For the participle with ὁρῶ ('I see that I am making a mistake') cp. *Synt.* 112.

352. ἡ 'πιούσα : ἡ ἐπιούσα.

354. ἀψευδής : a supplementary predicate. *Synt.* 18.

356. Supply τούτων as antecedent to ὧν : it will be a participial genitive depending on τι.

358. ἀχέων : causal gen.

359. προξενίαν : 'accusative of motion towards.' The want of a preposition is not felt after ποῖ τρέψει ; preceding.

360. σωτήρα : take with all the preceding substantives. The usual fem. forms are nom. σωτρίρα, acc. σωτρίραν.

364. πέπρακται : supply μοι, 'I have fared.'

365. Construct, ταῦτα οὐτι πῶ (ἐστὶ) ταύτῃ : *these things are by no means as yet in that way ; i.e. 'it has by no means as yet come to that,' viz. to desperation.*

369. εἰ μὴ : supply ἐθώπευσα. Accordingly the participles should have been in the nominative, but are accommodated to the accusative preceding.

370. οὐδέ : *not even.*—χρποῖν : dative.

377. ἐγχερῶ : indirect deliberative subjunctive. So the verbs following ; but note the change to the aorist, to express momentary actions.

384. κράτιστα : for the more usual singular. Supply ἐστὶ : *it is best.*—τὴν εὐθείαν : supply ὁδὸν ἵέναι, 'to go by the straight road.' This is explained as that of poisoning, φαρμάκοις θάειν.—πεφύκαμεν : plural for singular. Medea was a skilled sorceress, as she had proved to Jason before.

386. καὶ δὴ τεθνᾶσι : 'Suppose them dead.' Not that the words καὶ δὴ mean *suppose* : καὶ simply=*and*, and δὴ gives strong emphasis, but the two words together are the recognised formula for introducing a supposition stated as a fact. Cp. 1107.

390. ἦν ... φανῇ : see Appendix B. (c.)

392. ἀμήχανος : emphatic. Medea means, 'if I am driven out without a chance of striking a blow secretly (μηχανῇ), I will strike openly.'

394. τόλμης κ.τ.λ.: 'and proceed to a deed of open-defiant daring': lit. *to the defiant-bold (department) of daring*. *καρτερός* imports *open* resoluteness as opposed to the ventures of mere cunning.

396. *συνεργόν*. "The triple goddess 'Proserpina, Luna, Diana,' in her function as the moon, by whose light

'Medea gather'd the enchanted herbs
That did renew old Aeson.'

The association of the weird moonlight with magical rites is easily understood." *V*.

397. *μυχός ναλούσαν*. Medea refers to an image of Hekate standing in a niche over her hearth.

398. *χαίρων*: in effect an adverb, 'with impunity.'

399. *πικρούς ... λυγρούς ... πικρόν*: supplementary predicates. *Synt.* 18.

401. *ἄν*: attracted from *ἄ*.

403. *ἔρπε κ.τ.λ.* 'Go to thy dread doing; now comes the trial of thy courage.'

405. *Σισυφείους*. Jason's marriage with Glauke was 'Sisyphean' in two senses: (1) Sisyphus was the mythical founder of the royal house of Corinth; (2) Sisyphus' name was a by-word for treachery (see *Class. Dict.*). Cp. for a similar taunt similarly expressed Verg. *Aen.* 4. 541 *nescis heu, perditā, necdum | Laomedonteae sentis periuria gentis.*—*γάμοις*. I should take this not as instrumental, but (the marriage being almost personified) like the dative in *Bacch.* 854 *χρηζῶ δέ νιν γέλῳτα Θηβαίους ὀφλεῖν*. This dative is really a dat. 'of the remoter object,' for *ὀφλισκάνω* properly means *to owe*, and the object represents the fine or punishment inflicted by a court, and *owed to the court*. Transl., 'bring on thyself laughter from,' etc. (*Soph. Ant.* 470 *σχέδον τι μῶρῳ μωρίαν ὀφλισκάνω* is different: there *μῶρῳ* is dat. of person judging.)

407. *ἐπίστασαι δε*. 'Thou hast skill (requisite); and what is more—I am a woman.' Medea suddenly ceases speaking to herself and adopts the first person. *πρὸς*: adverb, in addition.

408-9. A cruel boast to put in a woman's mouth; but Euripides and his contemporaries probably believed it true of a very large number of their own countrywomen and certainly of Asiatics.

410-445. *First στάσιμον*. 'The springs of the sacred rivers are going upwards, and nature and all things are being turned upside down. *Men's* thoughts are deceitful, and the pledge [sworn in the name] of the gods abideth not; and *my* estate [viz. the estate or condition of womanhood] song shall [now] change, so that it have fair fame. There cometh recompense for the sex of woman. And the muses of the singers of ancient days shall cease harping 'upon my (*i.e.* women's) unfaithfulness. [I speak of what *men* have said,] For in our [women's] mind Phoibos, King of Poesy, hath not put the lyre's inspired minstrelsy; else [lit. *for*] I would have made ring out song against the sex of men.] The long ages have many things to say of our side, it is true (*μέν*), but also (*τε*) of the side of men. Thou didst sail from thy father's home with mad heart, leaving behind the twin rocks (*v. 2*) of the Main; and thou dwellest upon a foreign shore, from which thou art being driven husbandless, having lost thy bed's repose, poor sufferer, and exiled in dishonour from the land. And gone is the spell of oaths, and reverence abideth no more in mighty Hellas, but hath flown soaring to the skies. And thou, unhappy one, hast no father's house wherein to find a haven from troubles; but another queen triumphing over thy charms (*λέκτρων*) hath been set to rule (*ἐπ-έστη*) thy home.'

410. *ἄνω κ.τ.λ.* Everything is being reversed. Hitherto women have been said to take the palm for treachery; but now men (Jason) are beating them out of the field.

411. *δίκη καὶ πάντα*: "order and the universe. *δίκη*, properly = *wont* or *custom*, whence the phrase *δίκην τινός*, like (after the wont of) a thing. The commoner (later) meaning, *justice*, does not seem appropriate here." *V.*—*σπρέφεται*: incomplete-present, 'are being turned.'

ἄνδράσι: *men* as opposed to *women*; not man (*ἄνθρωπος*) as opposed to beasts. The dative is dat. of possession: *supply εἶσι*.—The *μέν* is answered by the *δέ* in 414.

414. *φᾶμαι*: the utterances of poets.

417. τιμά : compensation. Cp. τιμᾶν, 660. V.

420. παλαιγενέων δαιδῶν : poets who, like Hesiod, inveighed bitterly against women.

421. ὑμνεῖσαι : Ionic form of ὑμνοῦσαι. [I feel that it is impossible to separate παλαιγενέων from δαιδῶν, if that be retained, even for the sake of the point made in Dr. Verrall's note. Nor again can μούσαι alone be taken as forming the subject. Accordingly the variant δαιδῶν, which has the support of a scholium, has been placed in the text. The next sentence (γάρ) seems absolutely to require δαιδῶν here.]

426. ἀντάχησα : ἀντήχησα. When the Chorus say 'I should have sung,' they mean that women-poets, if there had been any, would have sung.

429. Notice μέν answered by τε, as in 125, and see translation.—πολλὰ ... μοῖραν : two accusatives after verb of saying.

432. πόντου : cp. 212 n.

434. τᾶς (i.e. τῆς) = ἧς, the article used as relative. The gen. is one of separation and goes with ἐλαύνει.

435. κόπτας κ.τ.λ. : lit. *having lost the lyings-down on (of) thy bed*. κόπτη is connected with κείμαι and means (1) *the act of lying down*, (2) *the place of lying down, a bed*. [I have adopted Dr. Verrall's emendation of this passage as necessary for the reasons he gives.]

439. ἀνέπτα : ἀνέπττη from ἀναπέτομαι.

440. The construction is σοὶ οὐ πάρα (= πάρεσι : note the accent) δόμοι (ὥστε) μεθορμύσασθαι.—μόχθων : gen. of separation, so as to change anchorage from troubles. Cp. 258 n.—πάρα is common for πάρεσι, rare for πάρεσι.

445. ἐπέστη : ἐπέστη. The transitive tenses of ἵστημι are
Présent, Impérfect,
FUTURE, First Aorist.

446-626. *Second ἐπεισόδιον*.—Jason enters and coolly tells Medea that her troubles are all of her own making. Still, for the sake of their past, he will do what he can to help her on her journey. Medea bursts out upon him with furious taunts and reproaches, reminding him of what she had done for him, and the sacrifices she made. He brutally replies that he supposes she did it all because she was too hopelessly in love with him to do otherwise. Besides, has he not brought her

from a land of savages into the civilizations of Hellas? His object in marrying Glauke was to improve the social position of himself and his family (including Medea), and if Medea had only taken it sensibly, all might have been well; but women are so unreasonable when their love-affairs do not go as they would have them.

447. ὀργήν : 'temper,' not *anger* here.—With ὥς supply ἐστίν, 'how that it is,' etc.

448. παρόν : acc. absolute.

450. λόγων ... οὐνεκα : i.e. in order to have the pleasure of 'saying your say.'—ἐκπίσει. The following uses of this word, which commonly serves as a passive of ἐκβάλλω, are worth marking : (1) *to be thrust forth, banished*, as here : (2) *to be cast ashore* : (3) *to rush or sally forth* : (4) of actors, *to be hissed off the stage, explodi*.

451. κάμωι ... πράγμα : 'and to myself it does not matter.'

453. ἀ δέ : 'but as to what.'—ἐς τυράννου : 'against the royal house.'

454. πάν κέρδος κ.τ.λ. : 'consider it all clear gain that thou art punished (merely) by banishment.'

455. βασιλέων : same as τυράννου, 453. Translate by 'they.'

456. ἀφήρουν : 'tried to remove.'

457. ἀνείς : ἦμ and its compounds shew two forms of the imperfect, ἦν, ἦς, ἦ, and ἔιν, εἰς, εἰ. Note that the εἰ is long.—μωρίας : partitive gen., 'wast not disposed to shew any relaxation in thy folly.'

459. κάκ τῶνδε : 'even after this.'—οὐκ ἀπειρ. φίλοις : 'not having given up my friends' (Medea); lit. *not having cried-off as regards*, etc.—φίλοις is dat. of person interested.

465. ὦ ... παγκάκιστε : 'O Prince of traitors,—for that I can call thee!' I think this line is illustrated by Verg. *Aen.* 4. 323, *Cui me moribundam deseris, h o s p e s ? hoc solum nomen quoniam de coniuge restat*, which may well be a recollection of it. Medea begins with an ὦ, and then pauses for a vocative. The old terms, *Prince, King, Husband, Beloved*, his very name *Jason*, are now impossible : παγκάκιστε, she *says, alone fits*. Similarly Dido opens the scene from which the quotation above is taken with *Perfide*, and later on calls

Aeneas improbe, but throughout the interview never uses his name.

469. *θράσος* ... *εὐτολμία*. Both words express bad qualities, but *ἀναιδεια*, the loss of all sense of shame, is a vice worse than either. 'This is not (mere) effrontery or hardihood, but shamelessness.' (From Verrall.)

475. *ἐκ τῶν πρώτων* : 'from the beginning.'

476. Note the alliteration with the sigma. Medea hisses out the words with suppressed fury. She becomes more calm as she proceeds.

478. *πεμφθέντα κ.τ.λ.* : 'when sent to master the yoke of fire-breathing bulls and to sow the field of death.' It is as though the poet had written *πεμφθέντα ἐσόμενον ἐπιστάτην*. — *ζεύγλαισι* (pl. for singular) is governed by *ἐπιστάτην*, as though the latter were a verb.

480. *δράκοντα* : object of *κτείνασα* below.

485. For the two comparatives see *Synt.* 69. 3.

487. *φόβον* : their fear.

488. *παθών* : 'after experiencing' (not 'after suffering'). This neutral sense of *πάσχω* is very common.

489. *ἐκτίσω* : *κτάομαι*. — *παίδων γεγώτων* : 'although children have been born to us.'

492. *φρούδη* : supply *ἐστί*.

493. The order is *νομίζεις τοὺς τότε θεοὺς οὐκ ἐπιδρχειν*.

495. *ξύνοισθα* : with *ὦν*. *Synt.* 120.

497. *κεχρώσμεθα* : by Jason in supplication.

500. *δοκούσα κ.τ.λ.* : notice that this clause is a question (but *κοινωνήσομαι* is not). Translate as though there were an ellipse : '(and shall I do it) as though I thought I should be treated kindly by thee?' Medea speaks sarcastically; she means that he need not mistake her motive, though she does ask the question.

501. *ὅμως δέ* : supply *κοινωνήσομαι*.

502. *πότερα* : omit in translating. It introduces the first part of a double question.

504. *καλῶς γ' οὖν* : 'appropriately, at any rate.' Spoken ironically.

507. καθέστηχ' : καθέστηκα. Why the χ?—οὗς : Pēlias and his daughters. The order is ἐχω πολεμίους (*I have for foes*) [τούτους] οὗς κ.τ.λ.

509-11. Bitterly ironical. πολλαῖς : dat. of interest.

510. θαυμαστὸν ... κάπιστον. 'A husband to wonder at, a husband not—ah, not indeed—to be believed!' ἀπιστον in two senses : (1) *incredibly good* ; (2) *unbelievable, not to be trusted*. (Verrall.)

515. ἀλᾶσθαι : 'that his children wander.' This is the δνειδος of 514.—ἦ τε : ἐμέ τε ἦ.

518. ἀνδρῶν : partitive, with τὸν κακόν. The antecedent to ὅτῳ is χαρακτήρ.

522. κακὸν λέγειν : 'poor at speaking.'

523-5. Jason observes that 'this is a gale indeed!'

528. θεῶν : with μόνην.

529. "At the word λεπτός Jason interrupts himself, and the antithesis implied by μέν is not expressed. 'Though you have much wisdom, you have also'—he was about to say 'strong passions, and were led to save me simply by love.' But with an assumption of generosity (ἐπιφθονός ἐστι λόγος διελεθεῖν) he cuts this narrative short." V.

530. ὥς : 'how that.' This is the λόγος.

533. οὖν adds emphasis to the indefiniteness to δπη, 'howsoever.'—οὐ κακῶς ἔχει : 'the result is satisfactory.'

534. σωτηρίας : partitive. Transl. 'in the matter of saving me.'

538. νόμοις τε χρῆσθαι : 'and how to live by law and not according to the pleasure of might.'

539. πάντες : emphatic.—ἤσθοντο : *heard*.

542. The sense is, 'I should not care to be rich or clever, if no one knew it.'—ὑμνήσαι also with εἶη : 'nor be it mine to sing.'

544. 'πίσημος : ἐπίσημος, by *prodelision*.

547. ἀ : adverbial ; 'as to the reproaches thou didst utter.'

548. δέξω γεγώς : 'I will show that I am.'

550. This last assertion is almost too much for Medea, who makes a gesture of impatience.

555. οὐχ κ.τ.λ.: 'not—the point where thou art galled—because I loathed,' etc.

557. οὐδέ κ.τ.λ.: 'nor because bent (σπουδῇ ἔχων) upon a rivalry in numerous offspring,' i.e. anxious to surpass my existing family by a larger one. V.

563. σπείρας τ' ἀδελφούς: 'producing brothers.' "Jason proposes *by combining the families* to give to his children by Medea the princely rank which his expected children would inherit from their mother." V.

566. ἐμοί τε κ.τ.λ.: 'and it profits me to benefit the living children by those that are to be born.' When λύει is thus used impersonally, τέλη is to be supplied: lit. *it pays the dues*, i.e. it profits.

568. σύ: emphatic, or it would not be inserted at all. Translate λέχος here, εὐνῆς in 570, and λέχος in 571 all by 'love.'

574. εἶναι depends like τεκνοῦσθαι on χρῆν.

576. ἐκόσμησας λόγους: 'hast told a fair story.' Cp. 187 n.

579. ἦ πολλὰ κ.τ.λ. 'Surely in many things I am at variance with many mortals.'

582. τῶς: τὰ δδκα.—εἶ: 'cleverly.'

585. ἔκτενεί: a metaphor from wrestling.

587. σιγῇ φιλων: 'in-concealment-from those-who-love-you.'

588. καλῶς κ.τ.λ. 'Finely, I trow, wouldst thou have assisted this proposal.'

591. ἀλλὰ κ.τ.λ.: 'but thy barbarian love was passing to old age, to do thee little credit.' I take εἰδοξον as agreeing with λέχος and proleptic; but it may agree with γῆρας.

594. γῆμαι λέκτρα βασιλέων: 'made a royal marriage.'

598. λυτρ. εὐδαίμ. βίος: 'a wealthy life, if it is full-of-sorrow.'

599. ὀλβος ὅστις κνίξοι: 'a prosperity that galled.'

600. οἶσθ' ὥς μέτευξαι: 'Dost know how thou-must-change-thy-prayer, and wilt (then) appear wiser?' In this phrase the imperative is used in simple dependence on the main clause. Cp. οἶσθ' οὖν δ δρᾶσον; 'dost know what thou-must-do?'

605. αἰτιῶ : present imper. of αἰτιόμαι.

606. With the participles supply εἰδμένη; from εἶλον. γαμοῦσα ... προδοῦσα. She speaks sarcastically, for it was Jason who had done these things to her. She points her taunt by using the *active* of γαμέω instead of the middle.

607. Medea means that the real reason of her banishment is that Jason's treatment of her had converted her (with no wish of hers) into a curse to his house, and that he accordingly feels uncomfortable till she is gone.—σοῖς is emphatic.

609. ὡς οὐ : supply ἴσθι.—τὰ πλείονα : 'the rest;' lit., *the larger part* still remaining.

612. ἔτοιμος : supply εἰμι.

613. ξύμβολα : "*tokens or tallies* sent with a traveller to foreign friends (ξένοι) of the sender, and serving as a simple sort of letters of introduction. According to the ancient commentary, the special kind of σύμβολον intended was made by dividing ἀσπράγαλα (bone-dice), each ξένος taking a part." *V.*

614. μὴ θέλουσα : *Synt.* 135.—λήξασα, 615, is also conditional.

617. δίδου : present tense, *try to give*, 'offer.'

619. ἀλλ' οὖν : see Appendix A.

620. πάντα : adverbial, 'do every service.'

625. σὺν θεῷ : 'with God's help,' 'with Heaven's favour,' a common phrase.

626. γαμεῖς : contracted future (γαμέσεις, γαμέεις, γαμεῖς). The whole tense is declined like φιλῶ. There are many such futures.—γάμον. Of course she means her vengeance.

627-662. Second στάσιμον.—'Loves, when they come with excessive violence, give men neither glory nor greatness; but should the Queen of Love visit one with temperateness, there is no other goddess so amiable. Never upon me, O Lady, may'st thou launch thy golden bow's unerring shaft poisoned with passion. Let purity protect me, the gods' fairest gift; but contentions, angers, and quarrellings insatiable, let dread Kypris not inflict, making my soul mad after strange loves,—nay, with discerning spirit may she assist the marriages of women, preferring-in-honour peaceful unions. O my fatherland, O my home, may I never, never [δῆτα gives emphasis] become an exile, living that [viz., the exile's : τόν is demon-

strative] helpless, wearisome, most piteous life of sorrows. By death, by death may I first be laid low, and have-done-with this life ; there is no misery worse than loss of fatherland. I have seen (this thing) ; as no story (heard) from others can I ponder on it. For for thee no native land, no friend shewed pity when thou didst come to suffer [*παθοῦσαν* = *ἐπεὶ ἔπαθες*] suffering's worst. Graceless may he perish in whose nature it is not to requite those who love him, unlocking a heart that is honest. Friend of mine he shall never be.'

627. *ὑπὲρ ἄγαν* : a double expression used for greater emphasis.

629. *παρέδωκαν* : gnomic.

630. *ἄλυσ* : i.e. *ἄλυσ*, but not more than *ἄλυσ*.

633. *ἐφέλης* : strong aor. of *ἐφίημι*.

646. Both *ἀμνηχανίας* and *ἀχέων* depend on *αἰῶνα*. The first is translated as though it were an adj.

651. *μόχθων δέ* : cp. 651 *η*.

652. *ὑπερθεῖν* : an adverb used as equivalent to *μεῖζων*.

661. *κλεις* in Attic generally meant a *key*, but the Greeks did not always distinguish between *lock* and *key*. Here *opening a pure heart-lock* is a Greek way of saying *unlocking a pure heart*.

663-823. *Third ἐπεισόδιον*.—(1) Aigeus, King of Athens, happens to be passing through Corinth on his way from Delphi to Troizen. In the course of conversation with Medea, who is an old friend, he realizes that she is in trouble. She explains all, and begs asylum at Athens. Aigeus fears to offend Kreon, his friend and ally ; but at last promises that if Medea can make her way to Athens, she shall enjoy there the rights of a suppliant. This he *promises* ; but Medea (foreseeing the difficulties that will arise when she is found to have committed murder) makes him *swear* that he will keep his promise, come what will. Aigeus then departs. (2) Medea explains her plan of action to the Chorus. She will send for Jason, deceive him by an assumption of submissiveness, and get leave from him to send their two children to Glauke with a prayer for remission of the sentence of banishment, so far as concerns them. The children will take with them the present of a wreath and a robe, both perfumed with a deadly poison.

The bride will put the things on and die. To carry her vengeance on Jason still further, she will murder the boys on their return. The Chorus attempt to dissuade her, but she replies that the die is cast, and dispatches a messenger to Jason.

666. Pandion was a former King of Attica.

668. ὀμφαλόν : 'mid-centre,' lit. *navel*.---ἱζάνεις : historic present.—In the temple at Delphi stood a rounded conical white stone, similar in shape to half an egg, and of such a height that suppliants could sit upon it, as it was their practice to do. In works of art the *omphalos* is represented as flanked on either side by figures of the two eagles of the story, and as covered with fillets (*ταυρίαι*) which sometimes alternate with branches of bay. The story was that Zeus, wishing to discover the centre of the earth, dispatched two eagles, one from the east and one from the west, bidding them fly towards each other, and that the *omphalos* at Delphi marks the point at which the birds met. The fact is that such stones were used in primitive ages as symbols of deity, and doubtless the one at Delphi was originally so used, and was far more ancient than the worship of Apollo there. If ἐστάλης be retained (in place of ἱζάνεις) it means 'didst thou go?'

669. παίδων σπέρμα : 'offspring of children.' σπέρμα is obj. of ἐρευνῶν.

673. εὐνῆς : gen. of separation, that notion being contained in ἐζυγες. Transl. 'I am not unwed, but united in marriage.'

675. σοφώτερα κ.τ.λ. Lit. *words wiser than according to human standard for guessing* [as to their meaning]. συμβαλεῖν is an explanatory infin.

676. μέν : cp. 1129 n.

679. ἄσκοῦ κ.τ.λ. : 'not open the hanging foot of the wine-skin,' a proverb of temperance. Wine-skins were commonly so made that one of the leg-parts of the original skin served as a neck.

682. χθόνα : for πρὸς χθόνα.

684. εὐσεβέστατος : 'a man most pious.'

688. Medea utters this line with such strange emphasis that Aigeus is led to look at her more closely.

689. **δε**: *δεικτικῶς*, i.e. pointing; cp. 46 *n*. Transl. 'Ha! what means this wasted eye and cheek?' The addition of **γάρ** to **τί** makes the exclamation a very excited one.

690. **ἔστι** (not copula; note the accent): 'Aigeus, I have the worst of—husbands.'

694. **ἐφ' ἡμῖν**: 'supplanting me.'

695. **ἦ που**: 'Can he possibly,' etc. **ἦ** gives emphasis, **που** vagueness, to the question. [The edd. alter this to *μή που* and *οὐ που*, but surely it is not for us to say that **ἦ που**; is an impossible combination in the sense given above? Cp. *Od.* 6. 200 *ἦ μή που φάσθε*; 'can it be that ye think?' and 1308 below.

696. **πρὸ τοῦ**: supply *νῦν χρόνου*, 'aforetime.'

697. **ἐρασθεὶς**: note the aorist; 'having fallen in love.' *Synt.* 94. 2.

698. **ἔρωτα**: cogn. acc. with *ἐρασθεὶς*. Medea's next words are a parenthetical exclamation equivalent to 'Is not this gratitude!'

700. **ἀνδρῶν κ.τ.λ.**: 'connection with a royal house.'

705. **τόδ' ἄλλο κ.τ.λ.**: 'thou tellest me there (*τόδε*, cp. 46 *n*.) of yet (*αὖ*) another fresh trouble.'

707. **ἐπῆνεσα**: for the tense, see *Synt.* 94. 1.

708. **λόγῳ κ.τ.λ.**: 'In word, no; but he will endure it!' Said with a sneer. Her last words represent Jason's pretended attitude in the matter.

712. **ἐρημον**: the emphatic word.

713. **δέξαι ἐφέστιον**: 'receive me to thy hearth.'

716. **τόδε**: 'here.'

717. **δέ**: as *autem* often, the particle merely marks the turning to the next thought. In English we start off without any 'link'; but this in Greek was felt to be harsh. Omit in translating. Observe that the *logic* requires **γάρ**. Cp. *μόχθων δέ*, 651.—**παίδων κ.τ.λ.**: 'and will make thee get offspring of children.'

720. **θεῶν**: supply *ἐκατι*, and also with *παίδων* following.

722. **φροῦδος**: 'lost,' 'helpless.'—**ἐς**: 'with regard to.'—*πᾶς* adverbial, *altogether*.

724. **δίκαιος ὢν**: 'being within my rights.' Cp. 337 *n*.

728. οὐ μὴ μεθῶ : *Synt.* 204. 1.

729. Take ἀπαλλ. as intrans. and πόδα as a mere addition : cp. the phrase βαλναι πόδα.

733. Medea does not finish her sentence.

735. ζυγείς : conditional, 'if bound.'

736. ἀγούσιν κ.τ.λ. : 'thou wouldst not abandon me to them when trying to drag me.'—μεθεῖς : μεθείης.

737. λόγους : '(mere) promises.'—συμβάς : conditional, 'if thou hadst covenanted ... and wert bound by no oath,' etc.

739. ἀντίσσω : supply *δν* from previous line ; 'and in negotiations wouldst not be on equal terms,' lit. *equalize negotiations*. Medea means that Aigeus, if bound by an oath to Medea, would be able to say to Kreon, 'you demand Medea from me by virtue of our alliance, but I *put against* that my oath to her.' If not bound by an oath Aigeus would have nothing to put in the scale against Kreon's demands. [I adopt Dr. Verrall's corrections of this passage. See note in his larger edition.]—τάμά : 'my resources.'—τοῖς : demonstrative.

741. ἐν λόγοις : take closely with *προμηθίαν*, not with *ἐδειξας*. The words mean literally *in negotiation*, and are equivalent to an epithet of *προμηθίαν*. Transl. 'diplomatic foresight.'

744. ἔχοντα κ.τ.λ. ; lit. *having some excuse, to shew it*.

745. ἐξηγοῦ : 'name,' properly, *declare*.—θεοῦς : the god he is to swear by.

753. ἐμμενῖν : supply *τούτοις* antecedent to *ἄ*.

754. τί... πάθους : 'what art thou to suffer?' Aigeus would say *πάθοιμι*, 'may I suffer' (this or that), and Medea, by simply changing the *person*, asks him, *what do you pray to suffer?*

755. Supply *ταῦτα* as object of *πάθους* and antecedent to *ἄ*.

758. πράξασα : 'after doing.'—With *τυχεύουσα* supply *τούτων* antecedent to *ἄ*.

759. ὁ Μαΐας : supply *νός*. Hermes is referred to. *Maia was a daughter of Atlas*.

760. The construction is πράξειας [ταῦτα] ὧν ἐπίνουαν κατέχων σπεύδεις, *mayst thou achieve those things, holding fast the purpose of which thou art eager.* Transl. 'for which thou art with firm purpose eager.'

763. παρ' ἐμοί : 'in my judgment.'

764. Ζηγός : supply Θυγατήρ.

766. βεβήκαμεν : 'we are on the road.' Notice the present-perfect.

768. ἧ : *where*.—ἐκάμνομεν : metaphor from a ship labouring at sea.

769. βουλευμάτων : transl. 'to my plans.'

770. ἐκ. Greeks spoke of fastening *from* where we speak of fastening *to*. Medea's metaphor implies *security*.

773. μὴ πρὸς ἡδονὴν with λόγους, *quasi* μὴ πρὸς ἡδονὴν λεγομένους λόγους : 'hear a story told without dissimulation.' λέγειν πρὸς ἡδονὴν = *to speak to please*, and so, *to dissemble*.

777. ὥς : 'how that.'

781. The aor. with ἄν is nearly equivalent to a future, so that λιποῦσα ἄν nearly = *λείψουσα, not as likely-to-leave*, 'not that I would leave them.'

785. φέροντας κ.τ.λ. : *seeking-to-obtain, as we will pretend* (δῆ), *their non-banishment*, 'to win remission of their banishment.' φέροντας is here used for the more common φερομένους. [The text is Dr. Verrall's correction. See his large edition.]

786. πέπλον : in apposition to δῶρα.

787. κἄνπερ : καὶ ἄν. This ἄν = ἐάν or ἤν, and is to be distinguished from the ἄν used in the *apodosis* of a conditional sentence.

790. ἐνταῦθα κ.τ.λ. : 'There, however, I dismiss this matter.' She turns from Glauké's murder to that of her own children.

791. ὥμωξα : aor. referring to a sigh or moan just uttered. Transl. 'I sigh to think,' etc.—τοῦντεῦθεν : adverbial, *afterwards*.

792. τέκνα ... τὰμά : 'my children—my own.'

802. ξὺν θεῷ : cp. 625 n.

803. ἐξ ἐμοῦ ... παῖδας : 'children born of me.'

808. *θατέρου* : τοῦ ἐτέρου.—*τρόπου* : gen. of quality, (a woman) 'of the other manner.'

814. *ἔστιν* = *ἔξεστιν* : 'it cannot be otherwise.'—*συγγνώμη* : lit. *there is pardon*. Transl. 'it is pardonable.'

817. *δηχθείη* : *δάκνω*.

818. *γε*, though placed so late, emphasises *σύ* : 'And thou...'

819. *οὖν* : *οἱ ἐν*.—*ἐν μέσῳ* : *intervening* (between what I have said and what I shall do). Transl. 'all talk now'...

821. *παντα ... τὰ πιστά* : *all matters of trust*.

823. *δεσπόταις* : she means only herself.

824-865. *Third σάσμιον*.—The stock of Erechtheus have from old time been magnificent and sons of the blessed gods, (sprung) from the sacred, unconquered land—nurtured upon the arts most glorious, ever moving delicately through clearest air, where they say that golden-haired Harmony once gave birth to the nine pure Pierid maids, the Muses, —(yea, sprung from the land) and from the stream of the fair-flowing Kephisos; to draw whose waters they tell that the Queen of Love sailed to the land (sped) by the wind's soft odorous gales, and that the Loves, Art's companions, inspirers of all excellence, escorted her, flinging upon her hair fragrant garlands of the flowers of the rose.

How, then, shall the sacred river or sacred land love thee, and the hospitable city make thee a home (*ἔξει*), thee the murderess of thy children, the unholy,—(how), I ask? Bethink thee of the smiting of thy children, bethink thee what a deed of blood thou essayest. Nay, at thy feet, in every wise, in every way, we pray thee, murder not thy babes. Whence wilt thou get either courage of purpose or the cunning of hand and of heart, when-thou-wouldst-employ (upon them that) dreadful daring? And how, when castest eyes upon thy babes, wilt thou maintain without a tear the doom of blood? When thy children fall down in supplication, thou'lt not be able to dip thy hands in blood with unfaltering spirit.

824. "The Athenians believed themselves to be descended from two divine ancestors,—Γῆ the Earth, the mother of their progenitor Erechtheus, and Κηφισός, the god of the river so called close to their city, whose grand-daughter *Praxithea* Erechtheus married. These two, Earth and *Kephisos*, are the *χώρα* and the *πόα* of the present passage." V.

827. *χώρας* ... *ἀπο*. The sentence is continued at 833, *τοῦ καλλυνάου*, all the words between being a parenthesis.—*σοφίαν*: a wide word, including every kind of *knowledge* or *culture* of which man is capable.

832. *Ἀρμονίαν*. When Euripides says that Harmony gave life to the Muses, he means that the arts at Athens owed their origin to the happy combination and tempering (*ἁρμονία*) of the elements in the climate and in the dispositions of the inhabitants. The Muses are called *Pierides* because they were said to live by the fountain of Pieria in Boeotia.

835. *τάν* (*ἤν*, article for relative) is object of *ἀφυσσομένην*, which agrees with *Κύπριν* and, though a present, is used in a future sense.—*αἰδραῖς*: instrumental dative.

835 ff. The Athenians used to draw off the waters of the Kephisos in little canals to irrigate their land, and there was a temple of Aphrodite in a place called *Κήποι*, The Gardens, at Athens. As Aphrodite was in a way the goddess of fruitfulness (cp. *Lucr. alma Venus genetrix, goddess of nurture*), this story of Aphrodite's voyage seems to be somehow connected with the facts just mentioned.

840. *ἐπιβαλλομένην*. Just as it is Greek to say *ἐπιβάλλουσιν χαίταις πλόκον*, *they throw a garland on my hair*, so it is equally good Greek to say *ἐπιβάλλομαι* (middle) *χαίταις πλόκον*, *I have a garland thrown on to my hair*, *πλόκον* being still acc. obj.

844. When Euripides says that the Loves or Cupids are 'companions of culture,' and 'assistants in (producing) all kinds of excellence,' he means that it is a *passion for the beautiful* (i.e., the true and good) which inspires men to the best performances in literature or art or any kind of excellence.

846 ff. The poet has expressed himself with a brevity that makes the sentence very difficult, and the words are somewhat out of regular order. The sentence fully expressed runs thus:—*πῶς οὖν ἡ ἱερῇ ποταμῷ φιλῶ ἢ [ιερά] χώρα [φίλη] σε ἔξει πόλις πόμπιμος*; *how will the hospitable city keep thee either with its sacred river friendly (to thee) or its (sacred) land (friendly to thee)?*—*φιλῶ* and *[φίλη]* are supplementary predicates. For the *ἢ* put later in the clause than it should be cp. 856, where *θράσος ἢ* is for *ἢ θράσος*.

856. *θράσος ἢ*: see previous note.

861. ἄδακρυν : supplementary predicate.

862. δυνάσει : δυνήσει. In next line *ικετᾶν* is *ικετῶν*.

864. φουρίαν : cp. 861 n. The present adjective may also be called *proleptic*, or *anticipatory*.

866-975. *Fourth ἐπεισῶδιον*.—Jason enters, and Medea pretends to be very sorry for her recent behaviour. He must remember that she is only a woman. She sees now that what he has done was really for the best. The children are now brought in, and Medea weeps over them. She then begs Jason to go and ask Kreon to let the children, at least, not be banished. Jason is doubtful whether Kreon will listen to him. Medea has expected this answer, and hastily proposes that the children themselves shall go with a present to the bride, and ask her to intercede with her father. Jason thinks this a capital plan ; the robe and wreath are fetched from the house, and Jason and the children go off together.

866. κελυσθεῖς : 'at thy bidding.' Jason is rather stiff at first.—καὶ γάρ : see Appendix A.

867. τᾶν : τοὶ ἄν.—ἂν ἀμάρτοις : almost = ἀμαρτήσῃ : 'thou must not fail of.'—τοῦδε : his coming and hearing what she has to say.

870. ὀργάς : 'my moods.'

871. εἰκός : supply *ἐστὶ*.—ἐπεὶ κ.τ.λ. : "'since ere now we have done each other much love.' In *ὑπεργάεσθαι*, 'to do beforehand,' the preposition has the same force as in *ὑπάρχειν*, 'to exist beforehand.'" V.

872. διὰ λόγων ἀφικόμην : = διελέχθην. V. Transl. 'I have had talk with myself.'—κάλουδότησα : καὶ εἰλιδόρησα.

877. γήμας : modal, 'in marrying.'

878. οὐκ ἀπαλλ. θυμοῦ : 'shall I not leave my wrath?'—The words *θεῶν κ.τ.λ.* finish this sentence ; τί πάσχω ; 'what ails me ?' being a parenthesis. Cp. 488 n.

882. ἥσθόμην ἔχουσα : *Synt.* 120.

884. ἐπαινῶ : supply *σε*.

885. προσλαβών : 'in having taken this (new) bride in addition to myself.'—ἐγώ : supply *δοκῶ*.

887. λέχει : 'the match.'

888. κηδεύουσιν ἦδεσθαι : *Synt.* 112.

889. *οἷον* : observe the neuter, 'such a thing as.' Cp. *triste lupus stabulis*.

890. *γυναῖκες* : bold plural for singular, 'a woman.'—*οὐκ οὖν κ.τ.λ.* : supply *τινα* subject of *ἐξομοιοῦσθαι*. 'Men (she means Jason, though she speaks generally) must not, then, copy their frailties (lit. *make-themselves-like* : *κακοῖς* is neut.), nor contend against them,—folly against folly.'—*νήπια κ.τ.λ.* is an adverbial expression constructed with and explaining *ἀντιτείνειν*. *Synt.* 43.

893. *ἀλλὰ κ.τ.λ.* : 'but now I have come to a better conclusion about these things.'

895. *προσείπατε* : 'say farewell to,' a common use. Medea dissembles. She pretends that the children are to say farewell, as going into exile. She really means, 'say farewell to your father who will never again see you alive.' Cp. 901 *n*.

896. Take together *διαλλάχθῃθ' ἅμα μητρὸς μέτα* : 'share together with thy mother her reconciliation from our former enmity towards those that loved us.'

898. *σπονδαί* : supply *εἰσι*.

899. *χειρός* : Jason's.—*οἶμοι κ.τ.λ.* : 'Ah me! (I sighed) for (ὡς) I am just (τι, giving indefiniteness) bethinking me of troubles that are hidden' (in futurity). At the sight of her children, and the thought that she is about to murder them, Medea utters an involuntary exclamation of anguish. As this startles the bystanders (seeing that she has just professed herself so happy), she immediately adds that she was thinking of the children's exile (*κατὰ κεκρυμμένα*).

901. *ἄρα* : see Appendix A.—*καὶ ζῶντες* : 'even though ye live.'—*φιλήν* : 'loving.'—*ὀρέξετε*. The mourner at a funeral, in bidding a last farewell (*προσείπειν*, 895) to the dead, stretched out his arm towards the grave. Medea asks her children, 'will ye, I wonder (*ἄρα*), do this at your father's grave?', a question to which she alone knows the answer.

905. *ὄψιν ἐπλησα* : 'my eye fills.' Note the momentary aorist, to be translated by an English present. So *ὀρμήθῃ*, 906, 907. 'And may the trouble not go on (to be) greater than now (τὸ νῦν).'

908. "τάδε, her present submission; ἐκεῖνα, her former rebellion." *V*.

910. γάμους κ.τ.λ. : 'against a husband when he traffics in contraband love.' [So Dr. Verrall, correcting the universally discredited reading of the MSS., παρεμπολῶντος ἀλλοίους.]

911. ἐς τὸ λῶπον κ.τ.λ. : 'has adopted the better course.'

912. τὴν νικῶσαν : supply γνώμην. 'Thou hast come to the better mind'; lit. *decided the superior decision*.—ἀλλὰ : 'at any rate.' Note that ἀλλὰ in this sense, and καί in the sense of *even*, always precede the word they emphasize.

915. σὺν θεοῖς : 'if God will.' [The text is Dr. Verrall's brilliant emendation of the MSS. readings, which he shows to be plainly impossible. See his larger edition.]

917. τὰ πρῶτα : 'the head.'—κασιγνήτοις : the children of this new wife.

920. ἥβης τέλος : 'the fulness (lit. *full powers*) of youth.'

922. αὐτῇ : 'thou there!' οἶδος is frequently used thus, to call attention; cp. ὦ οἶδος Αἶας : 'Ho, there, Ajax!'

931. οἶκτος εἰ : 'pity that this is to be.'—τάδε : Jason takes this to mean the children's exile; Medea means their death.—It is the proper and regular Greek construction to say οἰκτεῖρω εἰ, θαυμάζω εἰ, not οἶτι (although the sense is *I pity that...*, *I wonder that...*).

926. εἰ θήσω : 'I will make all right.'

928. 'Woman is a soft thing, and made for tears.' V.

932. οὖνεκα governs ὥνπερ.

933. μνησθήσομαι : 'will make mention'; to be distinguished from μεμνήσομαι, *I will remember*. V.

939. ὅπως ἄν : here, and not infrequently, introducing a final clause, like the simple ὅπως. Distinguish this from the use of the same combination in e.g. ὅπως ἄν λέγῃ, αἰεὶ γελῶμεν, 'however he speaks (at any time), we always laugh.'

940. Supply αὐτοῦς as subject of φεύγειν.

941. ἄν goes with πείσαιμι and is misplaced. This misplacement is very common with αἶδα or δοκῶ or οἶμαι in the sentence, these verbs seeming to have an extraordinary power of attracting the particle to themselves. Transl. 'I do not *know* whether I am likely to persuade': lit. *should persuade (if I were to try)*.

942. ἄλλά : cp. 912 n.—σὴν : supply γυναῖκα.—πάρος : 'in thy stead.'

944. Jason speaks with a certain jocular confidence and vanity ; and Medea fools him by replying 'Oh, yes ; if she is like the rest of us, she can't resist you.'

945. τῶν ἄλλων μία : lit. *one of all the others*, i.e. a woman like all the other women, like women in general. Supply πέλσεις αὐτήν with this line.

947. The construction is πέμψω παῖδας φέροντας αὐτῇ δῶρα.—καλλιστ. τῶν νῦν πολύ : 'are far fairer than those nowadays (seen) among men.'—καλλιστεύεται takes the construction of a verb of comparison. See 954 below.

950. ὅσον τάχος : 'as quick as may be.' The full construction would be τάχει τοσούτῳ ὅσον τάχος ἐστί.

952. ἐν ... μυρία : adverbial, *Synt.* 43.

955. δίδωσι : historic present.—οἷς : 'his,' *suis*.

957. μακαρία : 'blessed' in two senses, (1) as going to be married, (2) as soon to be among the 'blessed dead.' Medea chooses the word for its double meaning.

958. οὐ μεμπτά : 'not to be despised,' (1) because they are costly gifts, (2) because they are deadly ;—enemies that Glauké could not 'afford to despise.' See previous note.

959. κενοῖς : κενόω.

962. Glauké is subject of ἀξιοῖ.

963. προθήσει : 'she will set (value) me before wealth.'

964. μή μοι : 'nay, I pray.'—μή = *don't*, but no particular verb need be supplied.—μοι : is ethic dat.—πείθειν κ.τ.λ. : 'tis said that gifts tempt even gods.'

965. βροτοῖς : dat. of person judging.

966. " 'Hers is the genius (of the hour), hers the fortune that God is now exalting, she is young and a queen.' " V.—κείνα appears to stand for τὰ ἐκείνης.

968. ψυχῆς : gen. of price, 'at the cost of my life.'

971. φεύγειν : supply ὑμᾶς as subject.

972. "Medea's poison, in this also like that of Deianeira in the *Trachiniae*, is extremely sensitive to light and warmth, which rapidly convert it into a devouring fire. Hence her

anxiety that the gifts should be delivered directly *into the hand* of the intended victim. We must no doubt understand that the wreath and robe are brought from the house and conveyed by the children in boxes (ἐρη: cp. *Trach.* 615), and probably in κέδροι or boxes of cedarwood." *V.* The poison was contained in a perfume which Medea had spread or sprinkled on the robe or wreath.

974. ὦν : i.e. τούτων ὦν, 'bringers of glad news about those things which she longs to obtain.'

976-1001. *Fourth στάσιμον.*—'Now I have no longer any hope of the children's lives,—none any more. Already they are moving on to their bloody death. The bride will accept,—she will accept, poor maid, the destruction lurking in the golden carcanet ; with her own hands she will set that ornament of death about her golden hair. For the charm and the brilliance of perfumed robe and gold-wrought coronal will tempt her to do them on her, and now she will deck her for the wedding among them of the world below ; into such a trap and doom of death will she fall, unhappy one, and she shall not escape destruction. And thou, poor wretch, bridegroom of misery making marriage with kings, all unwitting thou art bringing destruction on thy children's lives, and death abominable upon thy wife. Poor wretch for thy fate, what a fall is thine ! And withal I lament for thy sorrow, unhappy mother, who art murdering thy children to avenge (ἐνεκεν) thy bridal bed, which to thy injury (σοι) thy husband lawlessly abandons, and dwells with another mate.'

976. ἱόας : Doric form of ζώης.

978. ἀναδεσμάων : gen. pl. of a rare form ἀναδεσμή. The common form is ἀνάδεσμος. Derivation : δέω, bind.

981. αὐτά : αὐτή.

982. ἀμβροσίον : ambrosial, i.e. like ambrosia, the food of the gods. The adjective seems always to have a special reference to the *sweet fragrance* of the ambrosia. Derivation : α and βροτός. It was the wonderful, strange perfume of the things which Medea hoped would tempt the bride to put them on ; not their value, though they were costly. See 960-963.

983. χρυσοτεύκτου : deriv. χρυσός, τεύχω (to form, fashion, make).

984. *νέτερος* : adj. = *below*.—*νυμφοκομήσει* : lit. *deck herself as a bride*. The verb is elsewhere transitive.

986. *ἔρκος* : *enclosure, trap*. Connected with *ἐργω*, *to keep in*, a verb to be distinguished by the breathing from *ἐργω*, *to keep out*.

990. *κηδέμων* : lit. *a relation by marriage*, from *κῆδος*, *a marriage-alliance*.

992. *παισιν* ... *βιοτῇ* : two datives of remoter object with *προσάγεις*.

995. *μοίρας* : gen. of cause or 'respect.'

996. *μεταστ.* The *μετα-* here may = *after* or *with*, or both.

1000. *σοι* : dat. of person interested.

1002-1250. *Fifth ἐπεισόδιον*.—(1) The Paidagogos returns with the children and news of the success of their errand. To his surprise Medea receives his words with exclamations of anguish. (2) Farewell scene between Medea and her children, at the end of which (1076), after once wavering, she sends them into the house, where she will murder them. At the end of her speech Medea probably leaves the stage, perhaps walking towards the royal palace in her impatience to know how her deadly gifts have sped. (3) *Interlude*. The chorus sing a song which has no immediate connection with the play, though the theme is suggested by it. (4) Medea returns, followed almost immediately by a servant of Jason's, who warns her to fly. Instead of doing this, she waits to hear from him a circumstantial account of all that has happened in the palace. (5) "During the words of the chorus-leader (1231-5) Medea is nerving herself for the murder of the children. She briefly announces her final resolution to the Chorus, spurs herself to the deed with a few sharp sentences, and then with a cry of desperation enters the house and shuts the door." V.

1002. *σοί* : ethic. dat., 'thou must know.'

1004. *τάκειθεν* : *τὰ ἐκεῖθεν*, *τὰ* being acc. of 'respect.' 'For *their* part, there is peace for thy children'; lit. *as regards things there*.—*ἐκεῖθεν* stands by an idiom for *ἐκεῖ*, the Greeks habitually saying *the things (that strike us) from thence*, instead of *the things there*. Cp. 239 n.

1009. *μᾶλα* gives emphasis, 'I say'.—*μὲν κ.τ.λ.* 'Can it be (*μὲν*) that I am announcing some evil hap and know it not,

and am I mistaken in my belief of good news?' That is, in his belief that his news would be pleasant to Medea. Medea moans because she sees that things are fast getting to the end,—the murder of the children.

1012. *δμμα* : supply *ἐστί*.

1013. *πολλή κ.τ.λ.* : supply *δακρυρροεῖν ἐστί*.

1014. *ἐμψχανησάμην*. "The conclusion in the singular brings into prominence the remorseful thought of her own revengeful obstinacy, which is for the time uppermost in Medea's mind. The *παιδαγωγός* of course understands her to be thinking not of the intended murder of her children but of her own exile, and consoles her accordingly." *V*.

1015. *κάτει ... πρὸς τέκνων* : 'thou shalt be restored by thy children.' *κάτει* is from *κάτειμι*. Two verbs in Greek had a special (though unexpressed) reference to exile : *κατάγω*, *I bring back* (from exile), and *κατέρχομαι*, *I come back* (from exile). The Attic writers did not use *ἐλεύσομαι*, the future of *έρχομαι*, but always some other verb instead. Here *κάτει* is used instead of *κατελεύσει*.

1016. *κατάξω κ.τ.λ.* : 'I shall restore [from death] others, before I am restored [from exile] myself, woe's me.' Medea knows that the old man meant 'bring back from exile,' but uses the same verb in the equally natural sense of bringing back from death.

1017. That is,—other mothers besides you have lost their children.

1018. *δντα* : masc., because the remark is general. *τινά* is to be supplied. The meaning is, 'people being mortal,' etc. Transl. 'one that is a mortal.'

1020. *οἷα κ.τ.λ.* : 'their daily needs.'

1025. *κάπιδεῖν* : *καὶ ἐπιδεῖν*.

1026. *λέκτρα κ.τ.λ.* : 'couch and wife and marriage-bed.' "The repeated mention of the same thing (the marriage of her sons) by various names, expresses the fond regret with which she dwells upon the idea." *V*.—*ἀγῆλαι* : *ἀγάλλω*.—*ἀνασχεθεῖν* : *ἀνέχω*. This holding up of a torch was a customary act on the part of the mother of the bride or bridegroom at weddings.

1031. 'Bearing barren pangs at your births.' She means they might as well not have been born.

1032. ἡ μὲν ποτε : take with γηροβοσκήσεν (not with εἶχον), to which, as also to περιστελεῖν, supply ὑμᾶς as subject.

1035. ζηλωτόν : neuter, 'a thing whereof men are jealous'; i.e. jealously claim. With the ancients the support of parents in old age and their decent burial were two paramount duties.

1039. ἄλλο σχῆμα βίον : viz. that of the lower world.

1042. δράσω : aor. subjunct.—καρδία οἴχεται : 'the spirit (to murder them) is gone from me.' Cp. 858.

1044. χαίρω : 'to the winds with my former purpose' (of murder); lit. *let them farewell, goodbye to them.*

1046. τῶνδε ... τούτων : the children.—λυπούσαν : 'while seeking to pain.'

1049. τί πᾶσχω ; 'what ails me?'

1050. μεθεῖσα : 'by letting go.'

1051. τολμητέον τάδ' : for the construction see *Synt.* 115 B. —ἀλλὰ κ.τ.λ. : 'but to think of my weakness!' Cp. 1028. The gen. may be called 'exclamatory.'—τὸ καὶ προσέσθαι : 'to think of my even (καί) admitting,' etc. This clause explains the preceding one, but we have τό (not τοῦ), because exclamatory infinitives are put in the accusative.

1053. ὅπως κ.τ.λ. "With this horrible parody of a formula sacred to sacrifice Medea forbids the women of the Chorus to attempt interference." By this formula "a person about to sacrifice required the departure of impure or hostile bystanders." V.—αὐτῷ μελήσει : 'he himself must look to it.'—χείρα : 'handiwork.'

1058. ἐκεῖ must mean *Athens*; but this cannot be right, as in 1060-1 she is evidently speaking of Corinth. The text is doubtless corrupt.

1060. τοῦθ' ὅπως : this thing (viz. how) that I will, etc.

1064. πάντως κ.τ.λ. : 'Anyway this thing is done, and she will not escape.'—ταῦτα is "the murder of the princess, involving as a consequence the impossibility of leaving the children in Corinth." V.

1065. καὶ δὲ : often used to emphasize strongly a statement of existing facts. Cp. Aristoph. A. βλέψον κάτω.—B. καὶ ἔτι

βλέπω, 'I am looking.' Transl, 'The coronet is *actually* upon her head.' Cp. 386 n.

1067. ἀλλὰ ... γάρ. The clause παῖδας προσειπεῖν βούλομαι should strictly be inserted between these two words. A γάρ clause is frequently thus written before its proper place.—ὁδόν: the path of crime.

1070. The order is δότε χεῖρα δαπνίσασθαι: 'give your hands to kiss.'

1073. ἐκεῖ: 'elsewhere.' ἐκεῖ was sometimes used idiomatically in the sense of ἄλλοθι, no particular place being thought of: cp. ἐκεῖ δὲ τὸν νοῦν εἶχον, 'my thoughts were elsewhere.' At the same time, Medea is here of course thinking of 'the vasty hall of Death.'—τὰ ἐνθάδε: 'happiness here.'

1074. προσβολή: "'pressure of lip to lip and breast to breast.'" V.

1077. οἷα τε: 'able.' οἷος with the addition of τε is common as a synonym of δυνατός.—οὐκέτι ... ἔτι: 'no longer ... any more.'

1079. θυμός: 'fury' (against Jason).—βουλευμάτων: 'plannings,' referring, though not very clearly, to her thoughts of sparing the children.

1081-1115. *Interlude*.—'Often ere now I have pursued subtler thoughts and faced greater questionings than the sex of women should search out. But even we have a muse that holdeth companionship with us for wisdom's sake [*i.e.* to give us wisdom]. Not with all indeed; but a small band surely (τί μή;) among many thou couldst find, and woman is not uncultured. And I affirm that mortals who have not had children and are unacquainted therewith, stand before those who have given birth, as concerneth happiness. The childless—who have not begotten children (οὐχὶ τεκόντες) owing to their want-of-knowledge whether children are-in-the-end a delightful-something or a painful for mortals,—are quit of many troubles. But they who have in their homes the sweet growth of children,—I see that they are worn continually (τὸν ἄν. χρόνον) with anxiety, first of all (as to) how they shall rear them well, and whence they shall have sustenance for their children, and furthermore, besides this, it is doubtful whether they are toiling with bad children or good. And one trouble now, the last of all, which all mortals have, I will tell: for suppose (καὶ δὴ) they [the parents] have found

sufficient and sustenance [for the children], and the children's frames have grown to youth, and they have proved good, (even then) if it should so chance, behold (*οὗτος*) that (happy) fortune has [in a moment] vanished,—Death bearing off the children's bodies to the lower world. How, then, does it profit us that in addition to all the other troubles the gods should impose upon mortals [i.e. that we should *let them impose*], as the price (*ἐνεκεν*) of children, yet this most agonizing sorrow.'

1081 ff. The Chorus being about to express a decided opinion about the wisdom or unwisdom of having children, justify their doing so by stating at the outset that some women are more profound thinkers than is commonly supposed.

1082. *μύθων* : the word properly = *words, sayings*, i.e. the expression of 'thought,' by which it has been translated above.

1083. *ἀμύλλας* : lit. *conflicts* (viz. those of conflicting thoughts).

1087. *τι μή* ; supply *εἶπω* : 'why am I not to say it?' 'surely.'

1091. With *ἄπειροι* supply *τοῦ φινεῦσαι παῖδας*.

1093. *τῶν γειναμένων* (gen. of comparison) : this tense is transitive ; the present, *γείνομαι*, and the imperf. are intransitive.

1103. *ἐπὶ φλαυροῖς* : lit. *on the terms of (having) bad children*. *Synt.* 188. B. 5.

1105. *τὸ ... λοίσθιον* : i.e. to complete the tale of troubles.

1107. *καὶ δὴ* : cp. 386 n., 1065 n.

1109 ff. The text is uncertain, and the translation of the passage given above very doubtful. It seems as though the phrase *ἐς "Αἰδην Θάνατος κ.τ.λ.* were a bold extension of the 'nominative in apposition to the sentence.'

1116. *δὴ* emphasizes *πάλαι*. 'A long time now awaiting the issue, I look eagerly (to see) how (lit. *whither*) things yonder will turn out.'—*τάκειθεν* : cp. 1004 n.—*ποβήσεται* : *ἀποβήσεται* (prodelision).

1118. *καὶ δὴ δέδορκα κ.τ.λ.* : 'I do see here (*τόνδε*) one of,' etc. Cp. 386 n., 1065 n.

1119. *πνεῦμα* : nominative.

1121. ὦ ... ἐργασμένη : 'O thou who hast done.'

1123. λιπούσα : 'neglecting,' as a means of flight. [There seems no sound objection to taking λιπούσα here as for παραλιπούσα. The phrases λείπειν ἐράνους, δασμὸν (to neglect to pay subscriptions, tribute) and λείπειν νόμον, occur in good authors.]

1129. φρονεῖς μὲν : When μὲν is thus appended to a question, an alternative is either expressed or understood. The speaker uses the word to give a slight emphasis to the alternative he wishes to believe. Cp. 676.

1130. ἤτις : 'seeing that thou,' introducing a reason as does *quippe qui* in Latin.

1136. τέκνων : gen. of definition. Transl. 'the two sons born of thee.'

1138. ἡσθημεν : ἡδομαι.

1140. ἐσπείσθαι : σπένδω.

1141. τις simply gives indefiniteness to ὁ μὲν.

1143. στέγας : for εἰς στέγας. He explains "how he came to be in the women's part of the house (γυναικωνίτις) from which he would usually be excluded. He was so much occupied with the children and the joy at the supposed pacification as to forget his manners." V.

1144 ff. "The selfish and frivolous behaviour of the bride is purposely dwelt upon, in order to avert from her for the moment the compassion of the spectator." V.

1150. ἀφῆραι : imperfect of *attempted* action.

1151. οὐ μή with an interrogative future indic. of the second person is equivalent to a strong prohibition : 'thou shalt not,' 'thou must not.' Translating thus we may treat the futures that follow, παύσει ... στρέψει ... δέξει ... παραιτήσει as imperatives. Observe that there is a mark of interrogation at the end of the sentence, 1155.—The following is a possible explanation of this somewhat puzzling form of speech. In such sentences the οὐ affects *all* the words that follow, as an algebraical co-efficient affects all the terms within the bracket which it precedes ; i.e. (to take our example) the *open question* μή-δυσμενῆς ἔσει ... παύσει δέ ; ('will you be non-hostile and will you cease?') became οὐ {μή-δυσμενῆς ἔσει ... παύσει δέ ; ;

'will you not {be non-hostile and cease}?' See further in Editor's note on Aesch. *Septem.* 236.

1153. οὐσπερ ἄν : supply νομίζη.

1154. πατρός is governed by the παρα- in παραιτήσεται.

1155. χάριν : 'for my sake,' an adverbial acc.

1156. ἤνέσχετο : notice the double augment, ἡν-έ-σχετο (ἀνέχομαι).

1158. μακράν with στάσιν, 'a long stage.'

1159-1166. "This passage is a curious illustration of the 'irony' or double meaning so congenial to the Attic mind and so frequent in the Attic poets. It has been seen that Euripides did not forget the parallel between the κοσμός presented at weddings and that presented at funerals, and is careful to make use of the fact that Medea's murderous offerings may be regarded in either aspect. See *n.* 957. It cannot, therefore, be an accident that the same suggestion is sustained throughout the whole of the present description. Every detail is carefully studied to foreshadow the close-impending doom; every gesture of the delighted girl has a terrible significance. She attires herself in the fine robes and wreath of a corpse, doing unconsciously what Alkestis does consciously and in the foreknowledge of immediate death (*Alk.* 160); she smooths her hair, as if laying herself out, before the hand-mirror which, as we know from excavations, so young and beautiful a woman would have beside her in the grave; she beholds her 'breathless counterfeit' and smiles, not perceiving that it is a prophecy; she walks through her room to practice paces, when, had she known her fate, she would have been making the same round to pay her last devotions at her oratories (*Alk.* 170); she affects a languishing gait, and falls into a gesture (ἀβρόν βαλνείν) characteristic of the mourners at a funeral (ἀβροβάται, Aesch. *Pers.* 1072...); she admires the fair skin and straight sinew (note this very peculiar expression) of her pointed foot, little knowing how soon its whiteness will be the whiteness of death, and the sinew straightened for ever." *V.*

1165. πολλά πολλάκις : 'often, often,' repetition for emphasis.

1166. *τένοντα ὀρθόν*: the 'straightened sinew' of the instep. She points her toe as she lifts her foot the better to see and display the skirt of the robe.

1167. *τοῦνθένδε κ.τ.λ.*: 'howbeit, thereafter it was ours to see a horrible sight.'—*ἦν*: lit. *it was possible*.

1168. *λεχρία*: the position of a person staggering backwards. Transl. 'she steps back tottering.'

1169. *φθάνει κ.τ.λ.*: 'she sank upon a chair scarcely in time to escape falling on the ground.' *V.* Lit., *by falling into a seat anticipates so as not to fall on the ground*.

1171. *πou*: 'may be,' or 'I take it.'

1172. *Πανὸς ὀργάς*. Sudden seizures like this were attributed especially to the god Pan. Hence the expression *πανικός φόβος*, our 'panic.'—*τινος*: e.g. Hekate, Kṃbèle.

1173. "*ὀλοῦναι, ὀλουγή* describe the cry with which women accompanied *sacrifices* [note the 'irony'] and other religious acts: here it is intended to propitiate the god supposed to be passing." *V.*—*πρίν*: 'until.' Note this *irregular* use of *πρίν* with an indicative in an affirmative sentence.

1176. *ἀντίμολπον ... ὀλουγῆς*: 'in contrary strain to her (former) cry.'

1177. *ἡ μὲν ... ἡ δέ*: two attendants.—*τὸν ἀρτίως πόσιν*: 'the new husband.' Adverbs are in Greek often placed between article and substantive and used as adjectives.

1180. *ἐκτύπει*: *κτυπέω*.

1181. *ἤδη κ.τ.λ.* 'And a quick walker turning the limb of the course of the stadium would now have been touching the goal, when she (lit. *and she*), poor maid, from (i.e. after shewing) a dark and closed eye awaked with a terrible moan.' The man means that her fainting lasted something under two minutes; but as the Greeks had no small divisions of time he is compelled to use an illustration to express himself, and states the time as that which a man takes to walk the double course (*διὰυλος*) of the stadium.—*ἀνακλᾶν κῶλον*. The Greek running course went straight for 200 yards; the runner then turned sharp round a pillar (*καμπτήρ, μέτα*) and ran back home along another straight course of the same length and parallel to the first. (In fact

his course was of the shape of a hairpin.) Each of these lengths was called a κῶλον (*limb*) and a man running down the second limb was said κάμπτειν κῶλον, to be *turning the limb* (or *lap*); an incorrect expression, for he really turned the καμπτήρ. (Observe that our English expression is equally incorrect: cp. 'to double a cape.') In this passage ἀνακλᾶω is substituted for the usual κάμπτω. [ἀνακλῶν is Dr. Verrall's conjecture for ἀνέλκων κῶλον of the MSS. With this reading κῶλον is the walker's leg; but ἀνέλκων cannot mean *lifting lightly*, as it has been interpreted. Some read ἀνέλκων, but *trailing his leg* does not suit the action of a fast walker! To translate *vigorously dragging forward* is equally unlikely.—Dr. Verrall's brilliant correction, ἀνωματόν (imperf. of ἀνομματῶ) for ἡγείρετο may well be accepted as right. See his larger edition. Transl., supplying αὐτό, 'made it (the eye) to see again.'

1185. ἐπιστρατεύο. Be careful about the tense here and in the following lines.

1186. χρυσοῦς: adjectives in -οεῖς and -ηεῖς suffer contraction.

1191. ἄλλοτ' ἄλλοσε: 'now this way, now that.' Cp. αἰεὶ αἰό, *some one way, some another*.

1193. σύνδεσμα κ.τ.λ.: 'the gold kept its fastenings.'

1194. μᾶλλον: i.e. rather than died out.—ἐλάπτειτο: middle; supply αὐτήν, i.e. the hair.

1196. τῷ τεκόντι: 'a parent.'

1197. δῆλος: irregularly for δῆλη.—The eyes looked like eyes and not like eyes.

1198. εὐφνέει: supply ἦν.

1200. δάκρυ: 'the pine-tree's tear-drop,' resin.

1201. γναθμοῖς: instrumental with ἀπέρρειον, but translate 'was oozing away (devoured) by,' etc.

1202. θέαμα: *Synt.* 6. 2.

1203. τύχην κ.τ.λ.: 'we had her hap for warning.'

1207. τοιάδε: adverbial, *thus*.

1209. τὸν γέροντα τύμβον: 'this old grave'; γέρων is used as an adj. The aged father calls himself no more than a 'living tomb.' Very old men were commonly called τυμβογέροντες.

1213. προσείχετο: 'stuck to her,' middle voice.

1216. ἀντελάζυτο : not intentionally ; the corpse *stuck* to him. Cp. 1213.—εἰ ἄγοι : ‘whenever he pulled.’ The optative shows the time to be indefinite.

1217. ἐσπάρασσε : ‘he kept tearing.’

1218. ἀπέσβη (ἀποσβέννυμι) : ‘the flame of his life was quenched.’

1221. ποθεινῇ : ‘to be desired.’ He hints reproach of Medea’s eagerness to hear the story in full, 1134-5.

1222. καὶ μοι κ.τ.λ. : ‘and of thy fortunes I will say nothing’ ; lit., *and let thy prospects be for me outside speech*.

1225. The order is τοὺς δοκοῦντας εἶναι σοφούς.

1227. ζήμιαν ὀφλίσκάνειν : i.e., waste their time.

1229. ἐπὶρρνέντος : ‘if wealth has flowed in upon him.’—γένουτ’ ἄν : ‘might prove.’

1231. φοιχ’ ὁ δαίμων. Cp. 337 n.

1236. δέδοκται : to be taken twice (1) personally, with τοῦργον as subject ; (2) impersonally, δέδοκται μοι ἀφορμᾶσθαι.

1240. πάντως : i.e. if I do not kill them, someone else will.

1241. ἡμεῖς : ἐγώ. But when a woman speaking of herself uses the plural, she also uses the masculine : therefore οἶπερ follows.

1244. μὴ οὐ : both these negatives are superfluous. Medea wants to say, ‘why do I hesitate to work.’ But after verbs of *preventing, abstaining, hesitating*, Greeks habitually inserted a superfluous μὴ, e.g. μέλλομεν μὴ πράσσειν, ‘we hesitate to do’ (cp. *je crains qu’il ne vienne*). When the verb is negated, a superfluous οὐ is also added in the dependent clause, e.g. οὐ μέλλομεν μὴ οὐ πράσσειν. A question is equivalent often to a negative statement, hence the οὐ as well as the μὴ here : τί μέλλομεν = οὐ μελλήσομεν. Cp. *Synt.* 201.

1245. ἔρπε κ.τ.λ. : ‘advance to the painful scratch-line.’ βίον need not (and indeed cannot, with any neatness) be translated. It is added merely to mark that βαλβίδα is used metaphorically ; it is the scratch-line of the terrible course in her life now about to be run (viz. the murder), not a scratch-line on an actual race-course. [See ed.’s note on *Ion*, 1514.]

1247. ὡς φάταθ’ : supply ἐστι τὰ τέκνα.

1249. καὶ γάρ: see Appendix A. The γάρ explains why she is to bewail them afterwards.

1250. τε. Medea begins as though she were going to add another clause with a τε, e.g. 'they were (both) dear, and dear they must always be.' But she breaks down, stops, and sobs out in anguish, 'and I am a miserable woman.' The use of the slightly *adversative* δέ in the latter clause, shews that it is not parallel to the clause with τε.

1251-1292. *Fifth σάσιμον*.—'O Earth and dazzling ray of the Sun, look down, look upon yon baleful woman before she lay murderous hand upon her children, slaying her flesh and blood. For of thy golden birth she was born, and there is fear that divine blood be spilt by human hands. But, O Zeus-born Light, restrain her, stay her, take away from the house the Fury (made) bloody and cruel by fiends. Vainly wasted is the trouble spent upon thy children; for nothing, then, didst thou bear loving offspring, O thou that didst leave that most cruel [lit. *inhospitable*] strait of the dark-blue Clashing Rocks. Miserable woman, why doth fierce wrath of soul assail thee, and vengeful Murder respond? For hard upon men are pollutions that come of (murdered) kin, and afresh (ἔτι) ever I know that sorrows fall from the gods upon the house of (lit. *for*) them that have slain their kin.—CHILD (*within*). What shall I do?—SECOND CHILD (*within*). Whither shall I fly from my mother's hands?—CHO. Dost hear, dost hear, the children's cry? O unhappy ill-fated woman! Shall I enter the house? Methinks I should defend the children from murder.—CHILD (*within*). Yes, in the gods' name, defend, for we need it, since we are close to the sword's snare now.—CHO. O unhappy woman, how thou wast, 'it seems (ἄρα) stone or iron, since thou wilt slay the children—the fruit thou barest—a mother's hand working their doom. One indeed, one of the women of old time I hear laid her hand upon her children, [Ino maddened by the gods, when the wife of Zeus sent her forth from her house in frenzy] and the miserable woman flung herself into the sea because of the impious murder of her babes [stepping over the sea-cliff, and perishes, dying with her two babes]. What then, what [ὅν gives emphasis] could be dreadful after this (ἔτι)? O love (λέχος) of women, fountain of troubles, how many many evils hast thou wrought among [lit. *for*] men!'

1251. The murder will be an outrage to the earth on which the blood falls and to the sun that looks on the crime.

1254. *αὐτοκτόνον* : properly *slaying oneself*, but the word was also used in the extended sense of *slaying kinsfolk*; so *αὐτοχειρ, αὐτοέντης*.

1256. *θεοῦ κ.τ.λ.* : lit. *there is fear for the blood (offspring) of a god that it fall by means of men*.

1260. *φονίαν ὑπό* : lit. *murderous by means of*, i.e. made murderous by means of.—*ἀλαστόρων* : "According to Greek belief the perpetrators of great crimes, and particularly those who outraged near relations, were pursued by evil beings who drove them to the commission of fresh crimes and at last brought them to punishment. Medea in betraying her father and murdering her brother had exposed herself to these *ἀλαστόρες*, as well as by the murder of Pēlias." *V*.

1267. *ἀμείβεται* : i.e. "rises up in the soul at the bidding of Wrath (*χόλος*)."*V*.

1268. *χαλεπά κ.τ.λ.* : see note on 1260.

1271. *ΠΑ.* is short for *παῖς*.—*δράσω* ; subjunctive.

1276. *ἀρήξαι κ.τ.λ.* : lit. *it seems to me good to ward off murder for* [not *from*, which would require *τέκνων*] *the children*.

1277. *ἐν δέοντι* : supply *ἀρήξετε*. The neut. participle *δέον* is used as equivalent to a substantive meaning *need*.

1279. *ἦσθα*. The imperf. of *εἰμί* is often thus used of a fact true before but only just recognized.

1280. *ἄτις : ἥτις*, cp. 192 n.—*τέκνων* is, by so-called 'attraction into case of the relative,' for *τέκνα*, and the construction is *ἥτις κτενες τέκνῃα ὧν ἄπορον ἔτεκες, the children, the crop (consisting) of whom thou didst bear*.—*αὐτόχειρ μοῖρα* : *by a doom in-which-kindred-are-murdered* ; cp. 1254 n.

1282. *μίαν*. "Probably Themisto, whose story with that of Ino was dramatized by Euripides in lost play bearing the name of *Ino*. Themisto, intending to murder the children of Ino, was deceived by Ino so as to murder her own, and on discovering the truth slew herself—flung herself into the sea, if we accept the allusion here. The iambic lines 1284-5, which refer the allusion to Ino, were probably inserted by the error of a commentator, as Ino did not murder her children ; she and her husband Athamas were maddened by

Hera (ἡ Διὸς δάμαρ, 1284); Athamas slew their elder child, and Ino drowned herself with the younger." V.

1287. ἀκτῆς: properly *shore*, but of course a cliff is meant. —ὑπερτείνασα: lit. *having extended*.

1290. This is the climax of the horrible; nothing could be worse.

1293-1414. *Exodos*.—Jason enters and asks for Medea, "but stops himself, observing that her punishment is in other hands, and it will be difficult to save even his children from the relatives of the murdered king and princess. Hearing the appalling truth, which is twice told before he can comprehend it, he is about to open the door when Medea appears above with the bodies of the children in a chariot drawn by dragons, the gift of the Sun-god. She defies him, and he answers with cursing and reproach. Medea treats his invective with disdain, triumphs over his helplessness, and retorts insult for insult. Finally she refuses his request for the restoration of the bodies.... Upon this the storm of mutual rage breaks out again ... and in the wild imprecations of Jason the scene concludes." V.

1293. ἕσταντε: ἐσθήκατε.

1295. τοῖσδε: with δόμοις.

1298. εἰ μὴ ... δώσαι: 'if she is not to give.'

1300. ἀθῶος: with φεύξεσθαι.

1301. ἀλλὰ ... γάρ: cp. 252 n.

1302. οὗς: supply ἐκείνοι as antecedent and subject of ἐρξουσιν.—κακῶς goes with both verbs.

1304. "Lest the relations (of the murdered bride) do me them some harm." V. Supply αὐτοὺς as object of δράσωσι.—μοι: dat. of person interested.—τι: emphatic, often used in a bad sense.—γέναι: adverbial (*by birth*) with προσήκοντες.

1306. οἱ κακῶν: 'whither in trouble.' κακῶν is partitive.

1307. οὐ γάρ: the *protasis* is omitted, as often. Transl. γάρ by 'else.'

1308. ἦ πον; 'can it be, I wonder, that,' etc. Cp. 695 n.

1311. Literally 'Think now (δῆ), on the assumption that (ὥς, a frequent use with the gen. absol.) thy children are no more.' Transl. 'consider now that thy children,' etc.

1312. ποῦ γάρ; 'why, where?'
1316. The construction is broken, the participial clause with a δέ, which ought to follow, being changed into an impetuous threat.
1317. τί κινεῖς, 'why art thou shaking?'
1321. πατρός with πατήρ.
1323. μέγιστον: adverbial.
1325. ἦτις: cp. 192 n.
1326. ἀπαιδ' ἀπόλεσας: 'made me childless to my undoing.'—ἀπαιδα is a supplementary predicate: *Synt.* 18.
1329. ὅλοι: ὅλοιο.
1332. προδότιν. This reproach does not come very well from the man for whose love she committed the crimes.
1333. τῶν σῶν: 'of thy family.'—ἀλάστορα: cp. 1260 n.
1334. κτανοῦσα παρέστιον, together. The ἐστία was the centre and symbol of family life. According to the usual version of the story she killed Absyrtos on the Argo and flung his limbs piecemeal into the sea, that her father, who was pursuing, might be delayed in picking them up.
1336. ἤρξω: ἀρχω.
1337. ἀνδρὶ τῷδε: ἐμοί. So frequently. Transl. 'made my wife by my side.'
1338. εὐνῆς καὶ λέχους: a tautology for the sake of emphasis; 'for passion, for passion.'
1340. πρόσθεν governs ὧν.—κῆδος: in apposition to the sentence; *Synt.* 6. 2.
1341. Scylla was supposed to live in the straits of Messina, so that the geography is vague.
1344. ἀλλὰ ... γάρ: cp. 252 n.
1346. αἰσχροποιέ: 'artist in villainy.' "The termination -ποιος belongs to trade-names, as λογχοποιός, spear-maker, ἀνδριαντοποιός, statuary, etc." V.—τέχνην: acc. of 'respect,' 'a murderess by trade.'
1350. ἔξω κ.τ.λ.: 'I shall not have my children alive to say the last farewell to me' (at my burial). Cp. 1035 n.
1351. μακράν: adverbial, 'to length,' 'at length.'—ἔξευνα, supply λόγους or the like.

1353. *πέπονθας* : 'how thou hast been treated.' As often, there is no idea of *suffering*. Euclid speaks of the *πάθη*, properties, of triangles. Cp. 488 n.

1354. *σὺ δ' οὐκ ἔμελλες* : 'it was not for thee to,' etc. Lit. *You were not going to*, as we say. Notice that *μέλλω* frequently takes a *future* infinitive.

1358. *πρὸς ταῦτα* : 'therefore,' 'so now.'—*καί* : *even*.

1361. *λύει κ.τ.λ.* : 'the pain is worth it.' *ἄλγος* is nom. and *λύει* = *λυσιτελεῖ* : cp. 566 n.

1367. *κῆλυσας* : *καὶ ἤξ.* 'Didst thou actually (*καί*) ... for passion?'

1369. *σοί κ.τ.λ.* : 'in thee all is evil.'

1370. *γάρ* : (I remind thee of that) *for*, etc.

1372. *ἦρξε*. When two people begin to fight, both may be said *ἀρχεσθαι* (middle voice), but the one who *provoked the fight* (who, in fact, 'began it'), is said *ἄρχει* (active).

1374. "Hate away :—I am weary of thy tiresome barking." *βέξις* is probably connected with *βαῦ*, the bark of a dog.

1375. *καὶ μὴν* : see Appendix A.—*ῥέδιον κ.τ.λ.* : 'parting is an easy thing.'

1377. *θάψαι ... καύσαι* : an *ὕστερον πρότερον*, as the burning of the dead would come before the burying.—*πάρες* : *παρήμι*. [Some read *κλαύσαι*, *weep*.]

1379. "*Ἥρας ἀκραίας* : 'Hera of the Cape.' There was a temple of Hera on a promontory of the Corinthian gulf not far from Sikyon, which is probably the one meant here.

1380. *αὐτοῦ* : adv., *here*, in Corinth.

1381. *Σισύφον* : cp. 405 n.

1382. *ἑορτήν*. The Corinthians celebrated annually at the temple of *Ἥρα ἀκραία* a festival whose traditions and ceremonies were connected with Medea.

1383. *ἀντί* : 'in compensation for.' She has defiled the land with blood, and will found the festival by way of compensation.

1384. Erechtheus was founder of the dynasty of Athenian kings.

1390. *φονία Δίκη* : 'Justice the Avengeress of blood.'

1391. θεὸς ἢ δαίμων: 'god or power divine.' The Ἐρωῖες were θεοί. Δίκη was a δαίμων, a sort of inferior god.

1392. ξειναπάτου: "properly 'false to one who befriended thee in a foreign land.' She refers to the relations between herself and Jason in Colchis." *V.*

1396. οὐπω θρηνεῖς: he does not yet lament *fully*, as he will when he looks in vain for his children to tend his old age.

1398. ἔκτας: κτείνω.

1399. στόματος with χρῆζω.—προσπύξασθαι is explanatory.

1401. προσανδᾶς: used as the present of προσειπεῖν, in the sense of *say farewell*. Cp. 701 *n.*

1402. δός with ψαῦσαι.

1404. ἔστι: cp. 814 *n.*

1408. πάρα: πάρεστι. Note the accent.

1410. ὥς: *how*. The word gains an accent because an enclitic follows.

1413. μήποτ' ἐγὼ κ.τ.λ. "The point of the wish lies, as often, in the participle, 'would that I had not begot them, to see them after all (ἐπι-) slain by thee!'" *V.* ὄφελον: unaugmented forms occur in lyrics frequently, and occasionally in the long narratives (ρήσεις) of messengers.—Observe that the feeling that a *wish* is being uttered causes μή to be written (improperly) for οὐ with ὄφελον. *Synt.* 166.

1415-19. This 'tag' is found also at the end of four other plays of Euripides (*Alk.*, *Hel.*, *Bacch.*, *Androm.*). It is no part of this play, or of the others, and appears to have been appended by the actors.

APPENDIX.

A.

The student should study the following list with care. The words and expressions contained in it, which are all found in this play, are of constant recurrence, and their meaning and use should be known perfectly.

ἀλλὰ ... γάρ : cp. 252 *n*.

ἀλλ' οὖν. The οὖν marks a concession: 'but though that is so'; 'but all the same.' Cp. 619.

ἄρα strongly emphasizes a question. It is best represented in English by 'Tell me,' 'I wonder,' 'Can it be that.' ἄρα μή does not differ in meaning from ἄρα, but ἄρα οὐ will require a negative to be added to the English, being equivalent to a strong *nonne*. Cp. 901, 1294. See under ἦ καί and ἦ που.

γε μὲν. 'At least, surely.'

γούν (γε οὖν), 'at least,' 'at any rate.' See on ἀλλ' οὖν. Cp. 504.

δ' οὖν, 'however': a weaker form of ἀλλ' οὖν.

ἦ καί, like ἄρα, introduces a question with great emphasis: 'Can it be that ...?' 'Dare I hope that ...?' 'Dost mean that ...?'

ἦ μὲν. Two particles of emphasis, doubled for the sake of greater force. 'Surely, of a truth,' 'Surely, indeed.'

ἦ που. 'Surely, I ween.' που properly expresses *indefiniteness* (primarily *indefiniteness of place*): 'somehow,' 'in some way.' For these particles in questions cp. 695 *n*.

ἤδη, like *iam*, most commonly = an emphatic 'now,' 'when this point is (or was) reached.' Cp. 985. Both words occur less often in the sense of 'already.'—Similarly οὐκέτι often means 'not now': e.g. ταῦτα ἀκούσας οὐκέτι ἐξῆλθε, 'when he heard this, he did not *now* go forth' (as he had intended). Here the ordinary meaning 'no longer' is unsuitable, since it implies the discontinuance of something that was previously being done, which the Greek sentence does not imply.

καὶ γάρ, 'for the fact is.' In poetry transl. 'for in truth,' 'for indeed.' Cp. 314, 463, 866.

καὶ δὲ: cp. 386 n., 1065 n., 1107.

καὶ μὲν prefaces and draws attention sharply to a statement for which the hearer is supposed to be unprepared. These particles are never *of themselves* adversative. When they seem to be so, they are in reality accentuating strongly a statement that is in itself administrative. That is, they never = 'and yet': the proper Greek for this is καίτοι. Cp. 1375.

The commonest use of the expression is to draw attention to a fresh arrival on the scene, when it may generally be translated by, 'See here.'

καίτοι: 'and yet.' Cp. 187, 199.

μῶν (μὴ οὖν); see ἄρα above: μῶν = Latin *num*.

μὲν οὖν. If these words are to be taken together, their meaning is 'nay rather.' Frequently however they must be taken separately, in which case μέν is the ordinary antithetic particle, and οὖν has its common meaning of 'now' or 'therefore.'

νυν (without accent): an inferential particle, 'then,' 'therefore.'

οὐκ οὖν; and οὐκοῦν. When the οὐκ is accented both parts of the word have their proper force, 'not, then?' Cp. 890.

When the οὖν is accented the force of the οὐκ is lost, so that οὐκοῦν simply = 'therefore.'

οὐπω : 'not yet.' Cp. 365.

τοῖγάρ : 'wherefore.'

ὥσπερ : 'even as' (an emphatic ὥς). Note that the word never means 'as if.'

B.

The Conditional Sentence.

The following simple scheme should be known perfectly.

(A) PRESENT TIME.

(α) εἰ ποιεῖ, ἀδικεῖ. *If he is doing it, he is doing wrong.*

(β) εἰ ἐποiei, ἡδikei δν. *If he were (now) doing it, he would be doing wrong.*

(B) PAST TIME.

(α) εἰ τότε ἐποiei, ἡδikei (imps.). *If he was then doing it, he was doing wrong.*

(β) εἰ ἐποiei, ἡδikei δν (imps.). *If he had been doing it, he would have been doing wrong.*

(α) εἰ ἐποίησεν, ἡδίκησεν (aor.). *If he did it, he did wrong.*

(β) εἰ ἐποίησεν, ἡδίκησεν δν (aor.). *If he had done it, he would have done wrong.*

(C) FUTURE TIME.

(α) εἰ ποιήσει (or more commonly ἐὰν ποιήσῃ), ἀδικήσει. *If he shall do it (or does it), he will do wrong.*

(β) εἰ ποιοῖ (or ποιήσῃ), ἀδικοῖ δν (or ἀδικήσῃεν δν). *If he were to do it, he would do wrong.*

NOTE.—Observe an essential difference between the sentences marked (α) and those marked (β). In the latter, which always contain δν in the apodosis, the supposition is in each case put less directly and forcibly than in the corresponding sentence marked (α).

VOCABULARY.

Principal parts of verbs must be looked for in a grammar.

The choruses being translated at length in the notes, the words occurring in them have not been included in the vocabulary. The meaning of the middle voice is in many verbs the same as that of the active. The neuter (singular and plural) of many adjectives is used adverbially. Adjectives in -os are of 3 terminations, unless the contrary is stated. Substantives in -os are masculine, and those in -a and -η are feminine, unless the contrary is stated.

ἀ, a wail, *ah! oh!*

* ἀβρός, *delicate; dainty.*

ἀγάλλω, *glorify; deck.*

ἀγαν, *very; too much.*

ἀγγέλλω, *announce.*

ἄγγελος, *messenger.*

ἀ-γνωσία, *ignorance.*

ἄγριος, *wild; fierce.*

ἄγω, *lead; bring; take; ἄγειν ἐρημίαν, be solitary, alone; ἄγειν σχολήν, be idle; ἄγε, come.*

ἄγών, -ῶνος, m., *conflict; trial.*

ἀδελφός, *brother.*

Ἅιδης, *Hades or Pluto, god of infernal world.*

ἀδικέω, *wrong.*

Βουλή, *council, the government*

ἀδικος, -ον, *unjust.*

ἀδόκητος, -ον, *unexpected; unlooked-for.*

ἀ-έλπιος, -ον, *unhoped-for: adv. -ως.*

ἀ-ζήμιος, -ον, *unpunished.*

ἄζυξ, -γος, *unyoked; unwed.*

ἄθλιος, *miserable; wretched.*

ἀθῶος, -ον, *unhurt; scatheless.*

αἶα = γῆ.

αἰάξω, *cry αἰαῖ; lament.*

αἰαῖ, *alas!*

αἰδέομαι (αἰδώς), *feel shame; respect; regard.*

αἰθήρ, m., *sky.*

αἰκίζω, *outrage; use despitefully.*

αἷμα, -τος, n., blood.

αἰνέω, praise; grant (a request).

αἰρέω, take; destroy; kill; ruin;
mid., choose.

αἶρω, lift; raise.

αἰσθάνομαι, perceive; realize.

αἰσυνάω, govern.

αἰσχρο-ποιός, -ον, doing shameful
things.

αἰσχρός, shameful; disgraceful:
adv., -ῶς.

αἰτέω, ask; beg.

αἰτίος, adj., responsible; to
blame for.

αἶω, hear.

αἰών, αἰωνός, life; age.

ἀκέομαι, heal.

ἀ-κινδυνος, -ον, without danger.

ἀκοή, a hearing.

ἀκράτος, dwelling on an ἀκρα or
height.

ἀκριβώς, exactly; accurately.

ἄκρος, adj., at end or top; top
of; utmost.

ἄκτῃ, shore.

ἀλάομαι, wander.

ἀλάστωρ, avenging fiend; curse.

ἀλγεινός, compar. ἀλγίων, pain-
ful.

ἀλγέω, sorrow; grieve.

ἀλγηδών, -ονος, f., sorrow.

ἄλγος, n., grief; sorrow; pain.

ἀλγύνω, pain; distress.

ἄλῃ, wandering.

ἄλῃς, enough.

ἀλίσκομαι, am caught, detected,
convicted.

ἀλκή, strength; and so battle;
fighting.

ἄλλά, but; at any rate.

ἀλλάσσομαι, change; exchange.

ἄλλοθεν, from elsewhere.

ἄλλοσε, in another direction.

ἄλλοτε, at another time.

ἄλλως, otherwise; in vain.

ἄλμη, salt-sea.

ἄλμυρός, adj., salt; briny.

ἄλοχος, wife.

ἄλς (ἄλός), f., the (salt) sea.

ἀλφάνω, earn; gain.

ἅμα, together; at same time.

ἀ-μαθία, want of education, and
so want of breeding; want of
feeling.

ἁμαρτάνω, err; sin; miss the
mark, fail of (gen).

ἀ-μήχανος, -ον, resourceless;
helpless; hopeless.

ἁμιλλα, conflict; contest.

ἁμοιβή, requital.

ἁ-μορος (μοῖρα), bereft of.

ἁμπεχω, put or fold round; put
on.

ἁμπλακία, sin; offence.

ἁμφί, prep. (gen., dat., acc.),
about; around; on; near.

ἁμφίπυλος, -ον, with two doors.

ἁμφι-τίθημι, put around or
upon.

ἀναγκάω, *compel*.

ἀναγκαῖος, *necessary*.

ἀνάγκη, *necessity*.

ἀν-αἰδεια, *shamelessness*.

ἀνάλνομαι, say 'No'; *deny*; *refuse*.

ἀν-αἴτιος, -ον, *without blame*.

ἀνα-καλέω, *call out (upon)*.

ἀνα-κλάω, *bend back; turn back*.

ἀνᾶλω, *spend; waste*.

ἀνα-μιμνήσκω, *remind: mid. and pass., remember*.

ἀνα-μοχλεύω (μοχλός, *crowbar*), *break up with crowbars*.

ἀναξ, *anaxtos, king; prince*.

ἀν-άπτω, *fasten; kindle*.

ἀνα-σπάω, *tear up*.

ἀνατι, *adv., Latin impune; unpunished*.

ἀν-αυγος, -ον, *rayless; lightless*.

ἀνδάνω, *please*.

ἀνέχω, *hold up; (mid.) bear up; bear; forbear*.

ἀν-ήκεστος, -ον (ἀκέομαι), *incurable; deadly; terrible*.

ἀνὴρ, *andros, man; husband*.

ἀνθ-άπτομαι (with gen.), *fasten on; sting*.

ἀνίημι (impf. -ιεν), *relax*.

ἀν-ίστημι, *intrans. tenses and mid., rise up*.

ἀνοίγω, *open*.

ἀν-ολολύζω: *see note, v. 1173*.

ἀν-όσιος (2 or 3 terminations), *unholy*.

ἀντί, *prep. with gen., instead of; in return for; in quittance for*.

ἀντι-λάβωμαι (gen.), *cling to*.

ἀντι-μολπος: *see note, v. 1176*.

ἀντι-πορος, -ον, *on the other side of the straits*.

ἀντι-ιστόμαι: *see note, v. 739*.

ἀντι-τείνω, *strain against*.

ἀντι-τίνω, *pay for; in mid., punish (or exact) in requital*.

ἀντι-φημι, *gainsay; deny*.

ἀντομαι, *beseech*.

ἄνω, *up; upwards*.

ἀν-ώμοτος, *not having sworn*.

ἄξιος (gen.), *worthy: adv. -ως*.

ἄξιόω, *deem worthy; think proper; think well*.

ἀπ-αγγέλλω = ἀγγέλλω.

ἀπ-αίρω, *lift up and away; weigh anchor; and so, by a metaphor, depart*.

ἄπαις, *childless*.

ἀπαλλαγῇ, *departure; parting; separation; release*.

ἀπαλλάσσω, *remove; release; dismiss; take away; mid., depart, get away (with gen. from)*.

ἄπαξ, *once*.

ἄπας = πᾶς.

ἀπειλέω, *threaten*.

ἀπειμι (εἶμι), *be distant; be away; be wanting*.

ἄπειμι (εἶμι), *will go away*.

- ἄ-πειρος (gen.), *unacquainted with.*
 ἀπελαύνω, *drive away.*
 ἀπ-ένεπω, *forbid.*
 ἄ-πέραντος, -ον (περαινῶ), *not to be traversed; boundless.*
 ἀπ-εχθάνομαι, *pass., be hated.*
 ἀπήνη, *carriage; chariot.*
 ἀπιστέω, *mistrust.*
 ἀπιστος, -ον, *unbelievable; incredible.*
 ἀπλᾶτος, -ον (πελάζω), *unapproachable; horrible.*
 ἀπό (gen.), *from.*
 ἀπο-βαίνω, *turn out; result.*
 ἀπο-ζεύγνυμι, *unyoke; sever.*
 ἀποιμῶζω, *bewail (transitive).*
 ἀποκτείνω, *kill; slay.*
 ἀπο-κωλύω, (effectually) *hinder or prevent.*
 ἄ-πολις, *without a city.*
 ἀπολείπομαι (pass.), *be left by; lose (gen.)*
 ἀπο-δύλλυμι, *destroy; lose: mid., perish; be ruined.*
 ἀπο-ναίω, *dwell away from; leave: 1 aor. pass. has active sense.*
 ἀπό-πτυστος, -ον, (πτύω, spit), *loathly.*
 ἄ-πορος, -ον, *resourceless; helpless; hopeless.*
 ἀπο-ρρέω, *flow or ooze away.*
 ἀπο-σβέννυμι, *quench: pass., by metaphor, die.*
 ἀπο-στέλλω, *send away.*
 ἀπο-στροφή, (means of) *retreat, escape.*
 ἀπο-ταυρόδομαι, *make like a bull; make fierce.*
 ἀπο-τρέπω, *turn away.*
 ἀπό-φημι, *say 'No.'*
 ἄπτομαι, *touch; reach (gen.).*
 ἀπ-ωθέω, *thrust away.*
 ἄρα, *inferential particle, then.*
 ἄρα, *particle expressive of wonderment, I wonder; can it be that?*
 ἄρά, *curse.*
 ἀραῖος, (1) *under a curse; (2) bringing a curse.*
 ἀράομαι, *curse; imprecate.*
 ἀραρίσκω, *fit; join; perf., ἄραρα is intrans. = is fixed, settled.*
 ἀραρότως, *fixedly; firmly.*
 ἀργία, *idleness.*
 Ἄργα, -οῦς, f., *the Argo.*
 Ἀργῶς, *of the Argo.*
 ἀρέσκω, *please.*
 ἀρήγω, *help.*
 ἀριστεύς, -έως, *best-man; warrior.*
 ἀρκέω, *be enough; suffice.*
 ἄρκυς, -vos, f., *net.*
 ἀρμός, *joint; fastening.*
 ἀρνέομαι, *deny.*
 ἄροτος, *crop.*
 ἄρτι, *just now; now; lately; newly.*
 ἄρτί-δακρυς, *quick to weep.*

ἀρτί-φρων, of sound mind ; sensible.	αὐτως, in that very way (in phrase ὡς αὐτως).
ἀρτίως = ἀρτι.	αὐχέω, be confident ; boast.
ἀρσην, adj., masculine.	ἀφ-αιρέω, take away ; remove.
ἀρχή, beginning.	ἀ-φθονος, -ον, ungrudging.
ἀρχω, begin ; rule ; govern.	ἀφ-ιῆμι, let go ; release ; permit ; remit.
ἄση, satiety,	ἀφικνέομαι, -ικόμεν, arrive.
ἀ-σθενής, weak.	ἀφ-ιστημι, in mid. and intrans. tenses of act., stand aloof ; depart ; refuse.
ἀ-σιτος, -ον, without food.	ἀφνω, suddenly.
ἀσκός, wine-skin.	ἀφ-ορμάω, speed away : intrans. in mid.
ἄσμενος, -ον, glad.	ἀφ-ορμή, starting-point ; support.
ἀσπάσσομαι, greet.	ἀφρός, foam.
ἀσπίς, -ιδος, f., shield.	ἀ-φρόντιστος, heedless.
ἀστός, citizen.	ἀ-φρων, foolish.
ἄστυ, -έως, n., city.	ἀφυκτος, unescapeable.
ἀ-σῦλος, -ον (σύλη, right of seizure), secure from attack.	ἄχθομαι, be annoyed.
ἀσφαλής, safe.	ἄχος, n., grief ; sorrow ; woe.
ἄταρ, but.	ἀ-χρεῖος, useless.
ἄτη, ruin ; destruction ; curse.	ἀ-χρήμων, without money, or resources.
ἀτιμάζω, dishonour ; slight.	ἀ-ψευδής, not false ; true ; certain.
ἀτιμος, -ον, dishonoured.	ἀ-ψύχος, -ον, lifeless.
ἀτίμως, dishonouringly ; shamefully.	
αἶ, again ; on the other hand.	βαδίστης, -ον, walker.
αὐδάω, speak ; utter.	βάθος, n., depth.
αὐθαδής, stubborn.	βαίην, see βαίνω.
αὐθαδία, stubbornness.	βαίνω, go : aor. ἔβησα is trans.
αἶδις = αἶ.	βαλβίς, -ιδος, f., rope marking starting place for a race.
αἰξάνω, increase (transitive) : mid., grow.	
αἶξω = αἰξάνω.	
ἄ-ὑπνος, -ον, sleepless.	
αὐτοῦ, on this spot ; here.	

βάλλω, cast ; lay.

βῆξις, -ews, f., voice : see note, v. 1374.

βάρβαρος, -ον, barbarian.

βαρύθυμος, -ον, violent-spirited ; dangerous.

βαρύς, heavy ; dangerous.

βάς, see βαίνω.

βασίλειος, royal.

βασιλικός, royal.

βασιλῆς, -ίδος, adj. f., royal.

βία, force violence : dat. βίᾳ is used adverbially, violently : so πρὸς βίαν.

βιάζομαι, exert βία ; be violent.

βίος,

βιοτή, } life.

βίος,

βλάπτω, injure.

βλέπω, look.

βλώσκω, go ; come.

βοή, cry ; shout ; noise.

βοάω, shout ; cry out.

βόστρυχος, curl ; tress.

βούλευμα, plan counsel.

βουλεύω, counsel ; plan ; plot.

βούλομαι, wish.

βραβεύς, umpire ; judge.

βραχύς, short.

βροτός, subst., mortal.

γαμέω, marry, of the man : in mid., of the woman.

γαμήλιος, -ον, of marriage.

γάμος, marriage ; nuptials.

γε, at least : often gives emphasis.

γεγώς = γεγονώς, from γίγνομαι.

γελῶ, laugh.

γέλως, -ωτος, acc. γέλων, m., laughter ; smile.

γενέας, -άδος, f., beard : see γένειον.

γένειον, chin.

γενναῖος, noble.

γένος, n., race ; family ; sex.

γεραιός, aged old.

γέρων, γέροντος, old man.

γῆ, earth.

γῆρας, γήραος, contr. γήρως, n., old age.

γηρο-βοσκέω, tend in old age.

γίγνομαι, become ; prove (to be) : happen.

γινώσκω, know ; realize ; decide ; resolve.

γλυκύς, sweet.

γλῶσσα, tongue.

γλωσσ-αλγία, talk continued till the tongue aches ; endless talk.

γναθμός, jaw.

γνώμη, opinion ; general opinion ; judgment ; intelligence ; reflection.

γονή, offspring ; birth.

γόνυ (γόνατος), n., knee.

γόος, groan moan ; sob.

γόνυ, see Appendix A.

γῆ, <i>field</i> .	δέσποινα, <i>mistress ; lady</i> .
γυνή (γυναικός), <i>woman ; wife ; lady</i> .	δεσπότης, -ου, <i>master</i> .
δαίμων, <i>god ; spirit ; fortune</i> .	δεσπότης (only nom. and acc. δεσπότην) = δέσποινα.
δαῖς (δαιτός), <i>f., feast</i> .	δεῦρο, <i>hither ; up to this time</i> .
δάκνω, <i>bite ; sting</i> .	δεῦτε, <i>hither</i> : used with plurals.
δάκρυ, -ος, <i>n.</i> , and δάκρυον, <i>tear</i> .	δέχομαι, <i>accept</i> .
δακρυ-ροῶ, <i>shed tears</i> .	δή, (1) <i>particle giving emphasis</i> ; (2) <i>inferential, then</i> .
δάμαρ, δάμαρτος, <i>wife</i> .	δήλος, (2 or 3 terminations), <i>clear ; plain ; evident</i> .
δά-πεδον, <i>floor</i> .	δήτα, <i>then (inferential)</i> : often merely gives emphasis, <i>nay</i> : οὐ δήτα, <i>no indeed</i> .
δάπτω, <i>devour ; rend</i> .	διά (gen. and acc.), <i>through</i> .
δάφνη, <i>bay (tree)</i> .	δι-άγω, <i>pass (life)</i> .
δέδοικα, <i>perf. with present meaning of δέδω, fear</i> .	δια-κνᾶω, <i>scrape away ; wear away ; wreck</i> .
δεῖ, <i>it is (absolutely or physically) necessary ; must ; stronger than χρᾶ, q.v.: with gen., there is need of</i> .	δι-αλλάσσω, <i>reconcile</i> .
δεινός, <i>terrible ; dread ; clever</i> .	δια-πέτομαι, <i>fly through</i> .
δείκνυμι, <i>shew</i> .	διαφορά, <i>difference</i> .
δέμα, <i>n.</i> , <i>fear</i> .	διάφορος, -ον, <i>different (gen.): with dat., at variance with</i> .
δειμαίνω, <i>fear</i> .	δια-φθείρω, <i>spoil ; mar ; destroy ; ruin</i> .
δεῖπνον, <i>feast</i> .	διδάσκαλος, <i>teacher</i> .
δέμας, <i>indecl., n., body ; person</i> .	δίδωμι, <i>offer ; give</i> .
δεξιός, <i>right (as opp. to left)</i> :	δι-έρχομαι, <i>go or pass through</i> .
δεξιὰ (sc. χεῖρ), <i>right-hand ; pledge</i> .	δίκαιος, <i>just</i> : <i>adv.</i> , -ως.
δέομαι, <i>need</i> : <i>takes gen.</i>	δίκη, <i>justice ; penalty ; vengeance</i> .
δέργμα, <i>n.</i> , <i>look ; glance</i> .	δι-οῖδα, <i>distinguish</i> .
δέρκομαι (pf. with present meaning δέδορκα), <i>see</i> .	διπλός, <i>contr. -οὺς, two-fold</i> .
δέρη, <i>neck</i> .	δι-πτυχος, -ον, <i>two-fold</i> .
δέρος, <i>n.</i> , <i>fleece ; fell</i> .	δῖς, <i>twice</i> .

δισσός, *double* : pl. two.

διχο-στατέω, *stand apart* ; *be at variance*.

δμῶς, gen. δμῶός, *slave (taken in war,—δαμάζω)*.

δοκέω, *think* ; *seem* ; *be deemed* : pass., *resolve*, or *be resolved* : δοκεῖ, *it seems good*.

δόλος, *craft* ; *cunning* ; *wile*.

δόμος, *house*.

δόξα, f., *opinion* ; *fancy* ; *reputation* ; *glory* ; *fame*.

δοξάζω, *think*.

δόρυ, gen. δόρατος or δορός, n., *spear*.

δορύ-ξενος, *spear-friend* ; *ally*.

δοῦλος, *slave*.

δράκων, -οντος, m., *serpent* ; *dragon*.

δρασείω, a desiderative, *desire to do*.

δράω, *do*.

δρόμ-ημα, n., *running*.

δρόμος, *course*.

δύναμαι, *be able*.

δύρομαι = ὀδύρομαι, *lament*.

δυσ-δαίμων, *ill-starred* ; *unfortunate*.

δυσ-θυμέω, *be dispirited* or *disconsolate*.

δυσ-θυμία, *sadness* ; *sorrow*.

δυσ-λατος, -ον, *difficult to heal*.

δυσ-κατά-παυστος, -ον, *hard to stop* ; *not easily to be checked*.

δύσ-κλεια, *ill-repute*.

δυσ-μαθής, *hard to recognize*.

δυσ-μεν-αίνω, *be ill-disposed*.

δυσ-μενής, *hostile*.

δύσ-μορος, *ill-fated*.

δυσσεβέω, *be impious*.

δυσ-σεβής, *impious*.

δυσ-τάλας, *deeply miserable*.

δύστηνος, -ον, *miserable* ; *wretched*.

δυσ-τυχής, *unfortunate*.

δυσ-χερής, *disagreeable*.

δῶμα, n., *chamber* ; *room* ; *house*.

δώρ-ημα, n., = δῶρον.

δῶρον, *gift*.

ἐα, exclam., *ha !*

ἐάν, *if*.

ἐάν-περ : see περ.

ἐάω, *permit* ; *leave alone* ; *let be*.

ἐγ-γελάω, *laugh at*.

ἐγγύς, prep. and adv., *near*.

ἐγείρω, *rouse*.

ἐγ-χειρ-έω, *take in hand* ; *attempt*.

ἐθίζω, *accustom* : augment εἰ-

εἰ, *if* ; *whether*.

εἰα, exclamation, *come !*

εἰδέναί, inf. of εἶδαι.

εἰθε, particle prefixed to wishes.

εἰθισμαί : see ἐθίζω.

εἰκός, ὅτος, n., *probability* : with ἐστί, *it is probable, reasonable, fair*.

εἰκὼν, -ονος (poet. gen. εἰκοῦς, acc. εἰκῶ), f., <i>image</i> .	ἐκ-πέμπω, <i>send out</i> .
ἐλαπίνη, <i>banquet</i> .	ἐκ-πίπτω, <i>fall out</i> : mid., <i>be banished</i> .
εἰμι, <i>ibo</i> : εἰμί, <i>sum</i> .	ἐκ-πληθροσ, -ον, <i>of 6 plethra</i> .
ἐνεκα, ἐνεκα, <i>for sake of</i> ; <i>on account of</i> .	ἐκ-πλήσσω, <i>smite strongly</i> .
ἐκ-περ : <i>see περ</i> .	ἐκ-πόδων, <i>out of the way</i> .
ἐπιν : <i>see φημί</i> .	ἐκ-πονέω, <i>labour (at)</i> ; <i>accomplish</i> .
εἶρημαι : <i>see φημί</i> .	ἐκ-πράσσω, <i>avenge</i> .
εἰρήνη, <i>peace</i> .	ἐκ-σώζω, <i>save</i> .
εἰσοδος, f., <i>entry</i> .	ἐκ-τείνω, <i>extend</i> ; <i>stretch out</i> ; <i>lay low</i> .
εἰσ-οράω, <i>look upon</i> .	ἐκ-τίνω, <i>pay</i> : mid., <i>punish</i> .
εἶσω = ἔσω.	ἐκ-τρέφω, <i>rear up</i> ; <i>rear</i> .
εἶτα, <i>then</i> ; <i>after that</i> .	ἐκ-φεύγω, <i>escape</i> .
ἐκ, <i>out of</i> ; <i>from</i> ; <i>after</i> ; <i>by</i> .	ἐκ-φύω, <i>produce</i> ; <i>bear</i> .
ἐκᾶτι, <i>for sake of</i> ; <i>on account of</i> ; <i>for</i> .	ἐλαῖν, fut. inf. of ἐλαύνω.
ἐκ-βαίνω, <i>go or come forth</i> ; <i>turn out</i> : with ἐς, <i>reach</i> .	ἐλαύνω, <i>drive</i> .
ἐκ-βάλλω, <i>cast out</i> .	Ἑλλάς, -άδος, f., <i>Hellas</i> .
ἐκ-βασίς, -εως, f., <i>escape</i> .	Ἑλλην, -ηνος, fem. Ἑλληνίς, -ίδος, <i>Hellene</i> ; <i>Hellenic</i> .
ἐκ-γονος, <i>son</i> .	ἐλπίς, -ίδος, f., <i>hope</i> .
ἐκ-διδάσκω, <i>teach thoroughly</i> : mid., <i>get or have taught</i> .	ἐμ-βάλλω, <i>lay on (sword)</i> .
ἐκ-δίδωμι, <i>give up</i> ; <i>give in marriage</i> .	ἐμ-μένω, <i>abide by</i> .
ἐκεῖ, <i>there</i> .	ἐμ-παλιν, <i>back</i> ; <i>backwards</i> .
ἐκεῖθεν, <i>thence</i> .	ἐμ-πίπτω, <i>fall upon</i> .
ἐκ-λείπω, <i>leave</i> .	ἐμ-πόδων, <i>in the way (dat.)</i> .
ἐκ-λιμπ-άνω = ἐκλείπω.	ἐμ-φύω, <i>make to grow in</i> : <i>see remarks under φύω</i> .
ἐκ-λύω, <i>unfasten</i> .	ἐμ-ψύχος, -ον, <i>living</i> .
ἐκ-μανθάνω, <i>learn thoroughly</i> .	ἐναντίος, <i>opposed</i> ; <i>against</i> .
ἐκούσιος, 2 or 3 terminations, <i>willing</i> .	ἐνδεής, <i>wanting</i> ; <i>in want of</i> .
	ἐν-δέω, <i>bind</i> .
	ἐν-δίκως, <i>justly</i> .

ἐνδον, *within ; at home.*

ἐν-εἰμι, *be in.*

ἐνθα, *where.*

ἐνθάδε, *here.*

ἐν-νοέω, *consider ; heed ; think of ; reflect on.*

ἐνταῦθα, *there.*

ἐντεῦθεν, *thence : τὸ ἐντεῦθεν, thereafter.*

ἐντός, *within (gen.).*

ἐξ-αγγέλλω, *announce.*

ἐξ-αίρώ, *take away ; remove ; exempt.*

ἐξάίρω, *lift up.*

ἐξ-αἰτέω, *beg.*

ἐξ-αμαρτάνω, *err greatly ; sin grievously ; do grievous wrong.*

ἐξ-ανέχομαι = ἀνέχομαι.

ἐξ-αν-ίστημι, *raise and remove.*

ἐξ-αντλέω, *bale out water from ship or boat : used metaphorically of troubles, etc., where we say drain cup of.*

ἐξ-εἰμι (εἰμι), *will go forth or out.*

ἐξ-εστί, *it is possible.*

ἐξ-ελαύνω, *drive out.*

ἐξ-έρχομαι, *come out.*

ἐξ-ερίσκω, *find out.*

ἐξ-εύχομαι, *pray.*

ἐξ-ηγέομαι, *lead out ; declare.*

ἐξ-ίημι, *let out.*

ἐξ-ικνέομαι, *arrive at.*

ἐξ-ομοίω, *make (exactly) like.*

ἐξ-ον, *see ἐξεστί.*

ἐξω, *adv. and prep. with gen., outside.*

ἐξω-θεν, *outside.*

ἐξ-ώπιος, -ον, *out of sight of ; outside.*

ἐοικα (from εἶκω), *with pres. sense, seem.*

ἐορτή, *feast.*

ἐπαγγέλλομαι, *promise.*

ἐπ-αινέω, *praise.*

ἐπ-αίρω, *lift up.*

ἐπεί, *when ; since (causal).*

ἐπειδή = ἐπεί.

ἐπ-εἰμι (εἰμι), *come after ; succeed.*

ἐπεί-περ : *see περ.*

ἐπειτα, *adv., then ; after that ; in next place ; next.*

ἐπί (gen.), *upon ; at ; (dat.), at ; in addition to ; over : (acc.), to ; for.*

ἐπι-βοάω, *and mid., cry out ; cry out to.*

ἐπι-δίδωμι, *give in addition.*

ἐπι-θεάζω, *call upon the gods.*

ἐπι-κηρύκ-ευμα, *negociation (by herald).*

ἐπί-νοια, *thought ; purpose.*

ἐπι-ρρέω, *flow in.*

ἐπί-σημος, -ον, *conspicuous ; notable.*

ἐπί-σταμαι, *understand.*

ἐπι-στάτ-ης, -ου, *master.*

ἐπι-στένω, *soð over.*

ἐπι-στρατεύομαι, *advance upon.*

ἐπι-στροφάομαι, *visit.*

ἐπί-φθονος, -ov, *envied; object of jealousy; invidious.*

ἔπομαι, *follow.*

ἔπος, *word.*

ἐραμαι, *desire; love; become enamoured of: vor. fall in love (gen).*

ἐράω = ἐραμαι.

ἐργάζομαι, *work; do.*

ἐργαστέος, -ov, *to be done.*

ἔργον, *deed.*

ἐργω, *shut in.*

ἐρεθίζω, *agitate.*

ἐρετιώω, *furnish with oars.*

ἐρευνάω, *search; seek; inquire.*

Ἐρεχθεύς, *Erectheus, mythical hero of Attica and founder of Athenian dynasty.*

ἐρημία, *solitude.*

ἐρήμος (2 or 3 terminations), *desolate; lonely; destitute (gen.).*

ἐρημόω, *make solitary; keep apart.*

Ἐρινύς, -vos, f., *Fury, an avenging goddess or fiend, haunting and punishing murderers.*

ἔρις, -idos, f., *strife.*

ἐρνος, n., *shoot.*

ἐρομαι, fut., *ἐρήσομαι, ask.*

ἔρος, m. (only nom., acc. and dat. occur), = ἔρως.

ἔρω, *go.*

ἔρρω, *go to ruin.*

ἐρύμα, n., *bulwark; defence.*

ἐρχομαι, *come.*

ἐρῶ: see φημί.

Ἐρως, -ωτος, *Erōs, god of love; love.*

ἐρωτάω, *ask.*

ἐς = eis, *towards; with regard to.*

ἐσ-βαίνω, *go in; enter.*

ἐσθλός, *good; noble; brave.*

ἐσ-οράω, *look upon.*

ἐστία, *hearth.*

ἐσχατος, *last; extreme.*

ἐσω, prep. and adv., *within.*

ἕτερος, *other.*

ἐτι, *any longer; any more; still.*

ἔτοιμος, 2 or 3 terminations, *ready.*

εὖ, *well; duly.*

εὐ-άγγελος, -ov, *bringing good news.*

εὐ-γενής, *noble.*

εὐ-δαίμων, *happy.*

εὐδαιμονέω, *be happy.*

εὐ-δειπνοί, *with or of rich banquet.*

εὐ-δοξος, -ov, *respectable.*

εὐ-εργέτης, -ov, *benefactor.*

εὐθύς, adj., *direct; straight.*

εὐθύς, adv., *straightway.*

εὐ-κλεής, *glorious; reputable.*

εὐκαίος, *of prayers or vows.*

εὐ-μενής, *well-disposed; kindly.*

εὐνάσσομαι (εὐνή), *wed.*

εὐνή, *bed ; love ; marriage.*

εὐνήτης, -ov, *husband.*

εὐ-νοια, *good-will.*

εὐ-ορκος, *true to oaths.*

εὐ-πρόσ-οιστος, -ov, *easily to be brought ; ready.*

εὕρημα, n., *thing discovered ; discovery.*

εὕρισκω, *find.*

εὐ-σεβής, *pious.*

εὐ-σχήμων, *decent.*

εὐ-τολμία, *courage.*

εὐ-τραφής, *well-nurtured.*

εὐ-τυχέω, *be fortunate.*

εὐ-τυχής, *fortunate.*

εὐφραίνω, *gladden.*

εὐ-φυής, *natural.*

εὐ-ψύχια, *courage.*

ἐφ-έλκω, *draw after, in one's strain.*

ἐφ-έστιος, -ov, *at the hearth.*

ἐφ-οράω, *look upon.*

ἐχ-έγγυος, -ov, *having given or able to give security (ἐγγύη) ; secure.*

ἐχθαίρω, *hate.*

ἐχθρα, *enmity ; hostility.*

ἐχθρός, adj., *hostile ; as subst., enemy.*

ἐχθω, *hate.*

ἐχω, *have ; keep ; restrain ; let ; be able ; intrans. be ; keep (on being).*

ζάω, *live.*

ζυγλή, *yoke.*

ζεύγνυμι, *yoke ; bind.*

ζηλωτός, -ov, *enviable.*

ζηλώω, *envy.*

ζημία, *punishment.*

ζημιώω, *punish.*

ζυγόν, *yoke.*

ἢ, or ; *than.*

ἦ, particle giving emphasis to statements (*verily*) or questions (*can it be that ... ?*).

ἦβη, *youth ; prime.*

ἡγέομαι, *lead ; think ; deem.*

ἦδη, *by this time ; now ; already : see Appendix A.*

ἡδομαι, *be delighted.*

ἡδονή, *pleasure.*

ἡδύς, *sweet.*

ἦθος, n., *habit ; character ; temper.*

ἡκιστα, *by no means.*

ἡκω, pres. usually with perf. sense, *have come ; come.*

"Ἡλιος, *Hēlios, the sun.*

ἡμέρα, *day.*

ἦν, *if.*

ἡνίκα, *when.*

ἥπαρ, ἥπατος, n., *liver ; heart.*

ἥπιος, *gentle ; submissive.*

"Ἥρα, *Hera, the Latin Juno.*

ἥσσον, adv., *less.*

ἡσυχάζω, *be quiet.*

ἡσυχ-αίος, *quiet ; gentle.*

ἡσυχος, -ov, *quiet.*

ἢ-τοι, *either ; or.*

θάλαμος, <i>bed-chamber ; bower.</i>	θύ-μα, n., <i>sacrifice.</i>
θαλάσσιος (2 or 3 terminations), of the sea.	θυμός, <i>soul ; spirit ; heart ; wrath.</i>
θαλία, <i>feast ; pl. festivities.</i>	θυμώ, <i>anger : mid. be angry or angered.</i>
θανάσιμος, -ον, <i>deadly ; of death.</i>	θυραῖος (θύρα), <i>out of doors ; abroad.</i>
θάνατος, <i>death.</i>	θωπεύω, <i>flatter ; fawn on.</i>
θάπτω, <i>bury.</i>	
θαρσέω, <i>be of good courage.</i>	λαχή, <i>wail ; lament.</i>
θάσσον, compar. of ταχέως	ἱδρις (cp. οἶδα, ἰσ-μεν for ἰδ-μεν), <i>acquainted with ; skilled in.</i>
θάσσω, <i>sit.</i>	ἰζάω, <i>sit (on).</i>
θαυμάζω, <i>wonder ; admire ; re- vere.</i>	ἱημι, <i>send forth.</i>
θαυμαστός, -ον, <i>wonderful.</i>	ἱκέσιος, adj., <i>suppliant.</i> [ἴ.]
θέαμα, n., <i>sight ; spectacle.</i>	ἱκετεύω, <i>beseech ; beg.</i> [ἴ.]
θέλω, <i>be willing ; wish.</i>	ἱκνέομαι, <i>come.</i>
Θέμις, <i>Themis, goddess of law and order : θέμις, right :</i> θέμις ἐστίν, <i>it is lawful.</i>	ἡμερος, <i>desire ; love.</i> [ἴ.]
θεο-κλυτέω, <i>cry to gods.</i>	ἵνα, conj., <i>in order that : adv., where.</i>
θεός, m. and f., <i>god ; goddess.</i>	ἴσος, <i>equal.</i> [ἴ.]
θεσμός, m. (pl. θεσμά), <i>ordinance.</i>	ἰσχύς, -ύος, m., <i>strength.</i>
θεσπι-φδός, -ον, <i>oracular.</i>	ἴσως, <i>perhaps.</i>
θηκτός (θήγω), <i>whetted ; sharp- ened.</i>	ἵτω (εἴτω), <i>let it pass ; well then.</i>
θηλύς, <i>female.</i>	ἰώ, oh ! ah !
θιγγάνω, <i>touch (gen.).</i>	Ἰώλκιος, <i>of Iōlkos.</i>
θνητός (2 or 3 terminations), <i>mortal.</i>	καθ-ἵστημι, <i>make (to be this or that) : intrans. tenses, come to be.</i>
θράσος, n., <i>boldness ; audacity.</i>	καθ-οράω, <i>see.</i>
θρέομαι, <i>cry aloud ; bewail.</i>	καθ-υβρίζω, <i>insult.</i>
θρηνέω, <i>lament.</i>	καί, <i>and : also ; even.</i>
θρήνος, <i>lamentation.</i>	καινός, <i>fresh ; new.</i>
θρόνος, <i>seat.</i>	

- καιρός**, *season ; opportunity ; moment : a καιρός is a point or period of χρόνος.*
καί-τοι, *and yet.*
καίω, *burn.*
κάκη, *cowardice.*
κακίζω, *abuse : mid. play the coward.*
κακόν, *n., an evil.*
κακό-νυμφος, *-ον, that is an evil husband.*
κακός, *bad ; evil ; base : adv., -ώς.*
κακο-τυχής, *ill-fated.*
κακώω, *hurt.*
καλέω, *call.*
καλλίνικος, *victorious (with gen., over).*
καλλι-πρόσος, *-ον, fair-prowed.*
καλλιστεύομαι, *be fairest.*
καλός, *beautiful ; fine ; fair : adv., -ώς.*
κάλως, *-ω, m., rope ; cable.*
κάμνω, *labour ; be weak ; be distressed.*
κάρα, *and dat. κάρα, n., head.*
καρᾶ-δοκέω, *eagerly expect.*
καρδία, *heart.*
κάρτα, *very much ; very.*
καρτερέω, *be strong ; endure.*
καρτερός, *strong.*
κασίγνητος, *brother.*
κάσις, *-ιος, brother.*
κατὰ (*gen.*), *down from : (acc.), according to ; in.*
κατα-γηράσκω, *grow old.*
κατ-άγω, *lead down : see note v. 1015.*
κατα-θνήσκω, *die.*
κατα-κτείνω, *kill.*
κατα-λύω, *unyoke (horses, etc.), and so put up (at an inn) ; rest.*
κατα-ξάλλω, *card away, as wool : mar ; waste.*
κατα-παύω, *stop ; calm.*
κατ-άρᾶτος, *-ον, cursed.*
κατα-σκήπτω, *dash or swoop down, with dat. or acc. obj.*
κατά-στασις, *-ews, f., condition ; state.*
κάτ-ειμι : *see note v. 1015.*
κατ-είπον, *declare.*
κατ-έχω, *hold fast.*
κατ-ηφής, *down-cast.*
κατ-θανεῖν, *from κατα-θνήσκω, die.*
κατ-οικέω, *dwelt (permanently) in ; inhabit.*
κάτ-οπτρον, *mirror.*
κάτω, *prep. with gen., below.*
κέαρ, *n. indecl., heart.*
κεδνός, *trusty.*
κείμαι, *lie : used as pass. of τίθημι, be laid down, enacted (of laws).*
κελεύω, *bid.*
κενόω, *empty.*
κερδαίνω, *gain.*
κέρδος, *n., gain.*

κεφαλή, *head*.

κῆδεμα, *relationship; tie formed by marriage*.

κηδεύω, *bring about a κῆδεμα or marriage alliance; make a match (dat.)*.

κῆδος, *n., marriage*.

κίβδηλος, *-ον, counterfeit*.

κινέω, *stir; move; rouse; try to start (a door)*.

κιστός, *ivy*.

κλαίω, *weep (for)*.

κλής or κλείς (κληδός), *f., key*.

κλύδων, *-ωνος, m., wave*.

κλύω, *hear*.

κνίζω, *scrape; gall*.

κοινός, *common*.

κοινώω, *communicate; impart; confer with*.

κοινωνέω (with gen.), *partake of; share in*.

κοινωνία, *fellowship*.

κοινωνός, *-ον, adj., sharer*.

κοίρανος, *prince; king; sovereign*.

κόλτη, *bed*.

Κόλχος, *f., Κολχίς, -ίδος, Kolchian*.

κόμη, *hair*.

κομίζω, *bring*.

κόρη, *maiden; daughter*.

κόρη, *pupil of the eye; eye: from the doll-like picture seen in the pupil of another's eye*.

Κορίνθιος, *of Corinth*.

κοσμέω, *adorn*.

κόσμος, *ornament; apparel*.

κουφ-ίζω, *lighten; relieve*.

κούφως, *lightly*.

κραδία = καρδία.

κραίνω, *accomplish; bring to pass*.

κράς (gen. κρᾶτός, acc. κρᾶτα), *f., head*.

κράσπεδον, *hem; edge*.

κρατέω, *be strong; rule*.

κράτιστα (superl. of adv. κρείσσον: see κρείσσω), *best*.

κρείσσω (compar. of κρατερός), *stronger; better*.

Κρέων, *-οντος, Kreōn, Glauke's father*.

κρίνω, *judge: mid., discuss*.

κρύπτω, *hide*.

κτάομαι, *acquire: κέκτημαι, have acquired; possess*.

κτείνω, *kill; slay*.

κτήμα, *n., a possession*.

κτυπέω, *resound*.

κυάνεος, *dark-blue*.

κυνέω, *kiss*.

Κύπρις, *Kypria, a name of Aphrodite*.

κῦρέω (gen.), *meet with; find*.

κῦρω = κῦρεω.

κωκυτός, *wail*.

κῶλον, *limb*.

λάζυμαι = λαμβάνω.

λαΐφος, *n., sail*.

- λαμβάνω, *take ; receive ; catch : mid. grasp.*
 λαμπάς, -άδος, f., *torch.*
 λαμπρός, *bright ; gleaming.*
 λανθάνω, *escape notice : mid., forget (gen.).*
 λάπτω, *lap ; drink.*
 λέαινα, *lioness.*
 λέγω, *say ; tell ; speak.*
 λείπω, *leave.*
 λείψ-ανον, *relic ; fragment.*
 λέκτρον, *bed ; couch ; marriage ; union.*
 λεπτός, *fine ; delicate ; subtle.*
 λευκός, *white.*
 λεύσσω, *behold ; look at.*
 λέχος, n., *bed ; wife ; marriage ; love.*
 λέχριος, *slanting.*
 λήγω, *cease (from).*
 λήθωμαι, *forget (gen.).*
 ληΐζω, λέλθωμαι, *plunder ; carry off as plunder.*
 λήμα, n., *temper ; spirit.*
 λίαν, *very ; too much ; too.*
 λιγυρός, *shrill ; clear.*
 λιμήν, ένος, m., *harbour ; haven.*
 λίσσσομαι, *pray.*
 λιτή, *prayer.*
 λόγος, *thing said ; word ; story ; talk ; account ; argument.*
 λοιδορέω, *revile ; abuse.*
 λοιπός, *left ; τὸ λοιπόν, henceforth.*
 λυγρός, *sad.*
 λυπώ, *pain ; grieve : in mid., grieve, intransitive.*
 λύπη, *grief.*
 λυπηρός, *painful.*
 λυπ-ρός, *painful ; offensive.*
 λύω, *loose ; pay.*
 λῦστος, *superl. of λύων, best.*
 μά, *by, in adjurations.*
 Μαία, *Maia, mother of Hermes.*
 μαίνομαι, *be mad.*
 μακάριος, *blessed ; envied.*
 μακρός, *big ; long : μακρῶ, adv., by far.*
 μάλα, *very ; very much : μὲν αὖθις, even again.*
 μαλακός = μαλθακός.
 μαλθακ-ίζω, *soften: mid. beweak.*
 μαλθακός, *soft.*
 μάλιστα, *adv., superl. of μάλα, most ; chiefly : in giving assent, by all means ; certainly.*
 μάλλον, *compar. of μάλα, more ; rather.*
 μανθάνω, *learn.*
 μάντ-ευμα, n., *oracle.*
 μάντις, -έως, m., *seer ; prophet.*
 μάρναμαι, *fight.*
 μαρτύρομαι, *call to witness.*
 μάταιος, *vain ; foolish.*
 μάτην, *in vain ; idly.*
 μεγαλό-σπλαγχνος, -ον, *mighty-hearted.*
 μεγάλως, *adv. of μέγας.*

μεθ-ίημι, *let go; give up; dismiss.*

μεθ-ίστημι, *remove: intrans. tenses, be removed.*

μεθ-ορμίζω, *bring to a different anchorage: see note v. 256.*

μέλαθρον, *hall.*

μέλει, *it is a care.*

μέλειος, *miserable.*

μέλλω, *be about to; intend; delay hesitate: part. μέλλων, about to be; future.*

μέλος, n., *melody; song.*

μέλπω, *sing; chant.*

μεμπ-τός, -ον, *to be despised.*

μέμφομαι, *find fault (acc. or dat.).*

μέν, *particle of emphasis: μέν ... δέ, on the one hand ... on the other; in the first place ... in the second (avoid, as a rule, translating μέν by indeed).*

μέντοι, *however.*

μένω, *remain; wait for.*

μεριμν-ήτης, ου, *anxious ponderer.*

μέσος, *middle.*

μεσώω, *be in or at the (its) middle.*

μετά (gen.), *with: (acc.) after.*

μετα-βάλλω, *change.*

μετα-γινώσκω, *change one's mind; repent of.*

μετα-στένω, *lament afterwards; repent.*

μέτ-εμι (είμι) *will go after; pursue.*

μέτ-εμι (είμι), *be among: μέτ-εστί μοι, I have a share in.*

μετ-έρχομαι, *go after.*

μετ-εύχομαι, *change one's prayer.*

μετ-έχω, *share.*

μέτριος, *moderate.*

μή, *not; lest.*

μηδέ, *nor.*

μηδείς, *no one; none.*

μήν, *particle of emphasis, verily; indeed: see Appendix A.*

μή-ποτε, *never.*

μήτε, *neither; nor.*

μήτηρ, μηρός, *mother.*

μήτοι, *a strengthened μή.*

μητρ-ῶς, *of or by a mother.*

μηχανά-ομαι, *devise; plan; contrive.*

μηχανή, *device; plan.*

μιαίφονος, -ον, (μυαίνω, *stain and φόνος, blood), murderous.*

μιάστωρ, -άλαστωρ.

μικρός, *small.*

μι-μνή-σκω, *remind: and in passive, mention.*

μίμνω (μί-μεν-ω) = μένω.

μίστω, *hate.*

μίσ-ος, n., *hateful thing; abomination.*

μνεία, *memory.*

μογέρος, *distressful.*

μοίρα, *doom.*

μόλις, *with difficulty; hardly.*

μολοῦμαι, μολών, *come: see grammar under βλώσσω.*

μολπή, *music ; song.*

μόνος, *alone : μόνον, adv., only.*

μούσα, *muse ; music ; song.*

μοχθέω, *toil.*

μόχθος, *labour ; task ; trouble.*

μῦθος, *word ; story.*

μυρίος, *countless : μύρια, adv., in countless ways : when the word = 10,000 it is accented μύριοι.*

μῦσ-αρός, *abominable.*

μυσάττομαι, *feel disgust at.*

μυχός, *recess.*

μύω, *be shut (of the eye).*

μῶν = *Lat. num.*

μωρ-αίνω, *be foolish.*

μωρία, *folly.*

μῶρος, *foolish.*

ναί, *yea.*

νά-ιος, *of a ship.*

ναίω, *dwell.*

νάμα, *n., stream.*

νάπη, *glen ; wooded dell.*

ναυ-κληρία, *captaincy of a ship ; voyaging.*

ναῦς, *f., ship : see grammar.*

ναυ-στολέω, *sail ; voyage ; journey.*

νέανις, -ιδος, *young woman ; maiden.*

νείκος, *n., quarrel.*

νεκρός, *corpse.*

νέο-γαμος, -ον, *new-wed.*

νέο-δημιτος, -ον, *newly-captured or wed.*

νέο-ζυγος, -ον, *new-yoked ; new-wed.*

νέος, *new ; strange ; terrible.*

νέρτερος, *lower ; of lower world.*

νέφος, *n., cloud.*

νεωστί, *lately.*

νήπιος (νη, ἔπος), *in-fant-ile ; foolish.*

νικᾶω, *conquer ; prevail.*

νιν = σφε.

νομίζω, *consider ; deem.*

νόμος, *law.*

νοσέω, *be sick or weak.*

νόσος, *f., disease ; weakness ; plague.*

νου-θετέω, *advise ; admonish.*

νοῦς, *m., mind.*

νυμφεύω, *marry.*

νύμφη, *bride ; wife.*

νυμφικός, *of a bride.*

νύμφιος, *bridegroom ; pl. wedded pair.*

νῦν, *now (temporal).*

νυν (no accent), *inferential, then.*

νύχιος (νύξ), *gloomy.*

ξανθός, *yellow ; golden.*

ξεν-απάτης, -ου, *m., deceiver of ξένος : see note v. 1392.*

ξένος, *stranger ; foreign ; friend.*

ξίφος, *n., sword.*

ξυλ-λαμβάνω, *with dat., assist ; support.*

- ξυμ-βάλλω, in mid., *contribute*.
 ξύμ-βολον, *token*.
 ξύμ-φορος, -ον, *expedient*.
 ξύν=σύν.
 ξυν-άπτω, *fasten upon* (with dat.).
 ξυν-αρτάω, *join together*.
 ξύν-ειμι, *be with ; live with*.
 ξυν-εισ-βαίνω, *go together into*.
 ξύν-εργος, -ον, *adj., fellow-worker*.
 ξυν-ευνέτης, -ου, *husband*.
 ξυν-θνήσκω, *die with*.
 ξύν-οιδα, *be conscious*.
 ξυν-οικέω, *dwelt with*.
 ξυν-ωδός, -ον, *harmonising with*.
 ξυν-ωρίς, -ίδος, f., *pair*.
 ὁδός, f., *way*.
 ὀδυρ-μός, *lamentation*.
 οἶ, *whither*.
 οἰᾶκο-στροφός (οἰαξ), *tiller-turner ; helmsman*.
 οἰκ-έτης, -ον, m., *servant*.
 οἰκέω, *dwelt or live (in)*.
 οἰκοθεν, *adv., from home*.
 οἶκος, *house ; home*.
 οἰκτεῖρω, *pity*.
 οἰκτος, *pity*.
 οἶ-μοι, *woe is me*.
 οἰμωγή, *lamentation*.
 οἰμῶζω, *cry* οἶμοι, *lament*.
 οἶομαι, οἶμαι, *suppose ; think*.
 οἶος, *of what kind ; what*.
 οἶός τε, see note v. 1077.
 οἶχομαι, *pres. with perf. sense, am gone ; am ruined*.
 ὀλβιος, 2 or 3 terminations, *happy*.
 ὀλβος, *prosperity ; happiness*.
 ὀλέθριος, *ruinous*.
 ὀλίγος, *few ; little : adv., ὀλίγα, rarely ; little*.
 ὀλλυμι, *destroy : the perf. ὀλωλα is intrans., perish ; be undone*.
 ὀλοίμην, 2 aor. opt. mid. of ὀλλυμι : see ὀλωλα above.
 ὀλολυγή, *shriek*.
 Ὀλυμπος, *Olympus, the abode of the gods*.
 ὀμ-ευνέτης, -ου, *husband*.
 ὀμμα, n., *eye*.
 ὀμνυμι, *swear*.
 ὀμό-σπορος, -ον, *sown together : ὀμοσπ. παῖδες, brothers and sisters*.
 ὀμφαλός, *navel ; centre*.
 ὀμφή, *utterance ; voice*.
 ὀμως, *nevertheless*.
 ὀνειδίζω, *reproach ; utter as a reproach*.
 ὀνειδος, n., *reproach*.
 ὀνησις, -ews, f., *benefit ; enjoyment*.
 ὀνίνημι, *benefit : mid., enjoy ; get benefit (from, with gen.)*.
 ὄνομα, n., *name*.
 ὀξύ-θυμος, -ον, *violent-tempered ; hasty*.
 ὀπαδός (cp. ἔπομαι), *attendant*.

- ὀπάζω, *give*.
 ὅπῃ, *in whatsoever way*.
 ὀπλ-ίζω, *arm*.
 ὁποῖος, *of what kind ; what*.
 ὁπ-όσος = ὅσος.
 ὅπως, *how ; how that ; that ; in order that (with or without ἄν)*.
 ὁράω, *see*.
 ὀργή, *temper ; spirit ; anger*.
 ὀργ-ίζω, *make angry : mid., be angered*.
 ὀρέγνυμι, *stretch out*.
 ὀρθός, *straight ; upright ; right*.
 ὀρθώω, *set upright ; mid., prosper*.
 ὀρκιον = ὅρκος.
 ὀρκιος, *sanctioning oaths*.
 ὀρκος, *oath*.
 ὀρμᾶω, *speed (transitive) : mid., rush ; run ; start*.
 ὄρος, *m., boundary*.
 ὀρρωδία, *shrinking fear*.
 ὀρφανός, -ον, *bereft*.
 Ὀρφεύς, -ειος, *Orpheus, the famous mythical minstrel*.
 ὅσος, *how great ; as great as : pl. as many as : how many, etc.*
 ὀσπερ, *strengthened form of ὅς : see περ*.
 ὀσσε, *in dual only, eyes*.
 ὀστέον, *bone*.
 ὅστις, *whosoever ; who : see note v. 192*.
 ὅταν, *whenever*.
 ὅτε, *when*.
 ὅτι, *conj., that*.
 ὅτῳ = ὅτινι.
 οὐδας, *n., floor*.
 οὐδέ, *nor ; not even*.
 οὐδέ-πω, *stronger form of οὐπω, not even yet*.
 οὐκ-έτι, *no longer*.
 οὐκ-ουν, *not, then ; not, therefore*.
 οὐκ-οὖν, *therefore (negative force lost)*.
 οὖν, *therefore ; in that case ; sometimes merely a particle of emphasis*.
 οὐνεκα, *for sake of ; on account of (gen.)*.
 οὐ-ποτε, *never*.
 οὐ-πω, *not yet*.
 οὐράνιος, *of heaven*.
 οὐρανός (no plural), *heaven ; the heavens*.
 οὔτε, *neither ; nor*.
 οὐ-τι, *not at all ; in no wise*.
 οὐ-τις = οὐδεὶς.
 οὐ-τοι, *see τοι*.
 οὕτω, οὕτως, *thus*.
 οὐχί = οὐ.
 ὀφείλω, *owe ; ought*.
 ὀφθαλμός, *eye*.
 ὀφλισκάνω, *incur*.
 ὄχημα (έχω), *n., chariot*.
 ὄχλος, *crowd ; trouble*.
 ὄχος (έχω), *car ; chariot*.

δχυρῶς (ἐχω), *firmly.*

ὄψις, -εως, f., *sight.*

πάγ-κακος, -ον, *utterly bad.*

παγ-κάκως, *utterly evilly.*

πάγ-χρυσος, -ον, *all-golden.*

παιδ-ολέτωρ, *murdering children.*

παιδο-φόνος, -ον, *murdering children.*

παῖς (παιδός), m. and f., *child ; son ; daughter.*

πάλαι, *long ago ; all along.*

παλαιός, *ancient ; old.*

πάλαισμα, n., *wrestling.*

πάλιν, *back ; again.*

Πάλλας, *Pallas, the goddess, patroness of Athens : Lat. Minerva.*

πάλ-λευκος (παῖν), *all-white ; milk-white.*

παμ-φάγος, *all-devouring.*

Πάν, Πᾶνός, *the god Pan.*

Πανδίων, *Pandion, mythical king of Attica.*

παν-ουργέω, *do anything and everything ; be a villain.*

πανταχῇ, *in every way.*

πάντως, (in every way), *anyhow.*

παν-ύστατος, -ον, *last of all.*

παν-ωλής, *adj., in utter ruin.*

παρά (dat.), *at ; by ; by side of ; with : (acc.), by ; contrary to.*

πάρα = πάρεστι, *it is possible.*

παρα-θάλλω, *warm ; solace.*

παρ-αιτέομαι, *beg (with gen.), from.*

παρ-αμπ-έχειν, *wrap up or round ; cloak.*

παρά-νομος, -ον, *lawless.*

πάρ-εμι, *be present : πάρεστι, it is possible.*

παρ-έρχομαι, *come or pass to ; arrive at ; enter.*

παρ-έστιος, -ον, *by the hearth.*

παρ-εμπολάω, *traffic-in secretly.*

παρ-έχω, *offer ; present ; cause ; give.*

παρηΐς, -ίδος, f., *cheek.*

παρ-ίημι, *give up ; permit : mid., give way.*

παρ-ίστημι, *set by side of : intrans. tenses, be present ; stand by.*

πάρος, *before ; first.*

πάσχω, *suffer ; experience.*

πατήρ, πατρός, *father.*

πάτρα, *fatherland.*

πατρίς, -ίδος, f., *fatherland.*

πατρῶος, *of one's father or fathers.*

παύω, *make to cease : mid. and pass., cease (with gen.) from.*

πεδο-στιβής, *that goes on earth.*

πέδον, *ground ; earth ; floor : rarely = πεδιον, plain.*

πείθω, *persuade : mid. and perf., πείποιθα, intrans., trust ; be confident.*

πειράω, *try ; attempt.*

Πειρήνη, *Peirene, a fountain.*

- πέλας**, adv., *near*: ὁ πέλας, *a neighbour*.
πελάζω, *bring near*; *approach*.
Πελάς, -ου, *Pēlias*, Jason's uncle.
Πελάς, -άδος, adj. f., of *Pēlias*, daughter of *Pēlias*.
Πέλοψ, -οπος, *Pēlops*.
πέλω = εἰμι.
πέμπω, *send*.
πένης, -ητος, *poor*.
πενθέω, *mourn (for)*.
πένθος, n., *grief*; *mourning*.
πέπλος, *robe*.
περ, *strengthening particle*.
περ-αίνω, *get through*; *finish*.
περάω, *pass over or across*; *pass*.
περί (gen.), *concerning*; *about*.
περι-πτύσσω, *embrace*.
περισσός, *excessive*; *superfluous*.
περισσῶς, *excessively*.
περι-στέλλω, *wrap up*.
πεσσός, *an oval stone for playing a game like draughts*.
πέτρος, *stone* (a rock is *πέτρα*).
πεύκη, *pine*.
πεύκινος, *of the pine*.
Πήλιον, *M. Pelion* in Thessaly.
Πηλιῶτις, -ιδος, *of Pelion*.
πῆμα, n., *sorrow*; *trouble*; *calamity*.
πημ-αίνω, *give pain to* (acc.).
πημονή, *outrage*.
πικρός, *bitter*; *offensive*.
πί(μ)πλημι, *fill*.
πίπτω, *fall*.
πίστις, -ews, f., *pledge*.
πιστός, *faithful*.
πίτνω = πίπτω.
πλέον, adv., *more*.
πλέω, *sail*.
πλέως, *πλέα*, *πλέων*, *full*.
πλημ-μελής (*πλήν*, *μέλος*), *discordant*; *wrong*; *harmful*.
πλήν, *except*.
πλήρωμα, n., *fulness*; *abundance*.
πλήσιος, *near*.
πλήσσω, *smite*; *strike*.
πλόκος (*πλέκω*), *wreath*.
πνεῦμα, n., *breath*.
ποθ-ανός, *to be desired*.
πόθεν, *whence?*
ποθεν, *from somewhere*.
πόθος, *longing*.
ποῖ; *whither?*
ποιέω, *do*; *make*: ποιεῖσθαι ὀργήν, *feel anger*.
ποικίλος, *broidered*; *subtle*; *cunning*.
πολέμιος, adj., *enemy*.
πόλις, *city*; *town*.
πόλισμα, *citadel*; *fortress*.
πολίτης, -ου, *citizen*.
πολλά, adv., *often*; *much*.
πολλάκις, *often*.
πολύ, adv., *much*.

- πολύ-πλοκος, -ον, of many folds.
 πολύ-πονός, -ον, much-suffering.
 πολύ-στονος, -ον, of many moans.
 πολύ-τεκνος, -ον, of or for many children.
 πολύ-χορδος, -ον, with many strings.
 πομπαῖος, escorting; that guides.
 πονέω, labour; be in trouble.
 πόνος, labour; trouble.
 πόντιος, of the sea.
 πόντος, sea.
 πορεύω, convey; bring; mid., journey; go.
 πορ-ίζω, provide.
 πόρος, means; resource.
 πορ-σύνω, provide.
 πόσις, -έως, husband.
 ποτε, at any time; ever; once; at one time; formerly.
 πότερα, } whether, of two things,
 πότερον, } in questions.
 που, somehow; perhaps: see note v. 695.
 ποῦ, where?
 ποῦς, ποδός, m., foot.
 πράγμα, n., deed; thing; matter; business; concern.
 πρᾶσσω, do; fare.
 πρέσβυς, -έως, old man.
 πρίσμαι, buy.
 πρίν, conj. and adv., before; until; formerly: see Syntax.
 πρό, prep., before.
 προ-δίδωμι, betray.
- προδότης, -ου, fem. προδότις, betrayer; traitor.
 προ-ενέπω, declare beforehand; forewarn.
 προ-έχω, project.
 πρόθυμος, -ον, willing; ready; zealous.
 προ-καλύπτω, cover.
 προ-λείπω, leave; give up.
 προ-μηθία, forethought.
 προξενέω, protect: see προξενία.
 προξενία, compact of protection of foreigners by a state; protection.
 προ-οίμιον, preface.
 πρὸς, prep. (gen.), at hands of; by; in adjurations, by: (acc.), towards; to; with regard to.
 πρὸς, adv., besides; moreover.
 προσ-άντης, rising in front of one, as a hill; adverse; a foe.
 προσ-άπτω, attach.
 προσ-αυδάω, speak to; address.
 πρόσ-βλέπω, look upon.
 προσ-βολή, application; pressure.
 προσ-γελάω, smile at.
 προσ-δέρκομαι, look at.
 προσ-επεῖν, address; say farewell to.
 προσ-έρχομαι, come to; approach.
 προσ-έχω, hold to; mid., stick to.
 προσ-ήκω, belong (as a relative).
 προ-σημαίνω, declare beforehand.

- πρόσθε(ν), prep. and adv. *before; first; in presence of; in old time; formerly.*
 προσ-λαμβάνω, *admit.*
 προ σκοπέομαι, *consider beforehand; provide.*
 προσ-λαμβάνω, *take in addition.*
 προσ-μένω, *await.*
 προσ-πίπτω, *be fall.*
 προσ-πίτνω, *fall upon.*
 πρόσ-πολος, *attendant.*
 προσ-πτύσσω, *mid., embrace.*
 προσ-φέρω, *bring forward; add.*
 προσ-φωνέω, *address.*
 προσ-χωρέω, *yield to.*
 πρόσ-ωπ-ον, *face.*
 προσ-ωφέλημα, *n., assistance.*
 προ-τίθημι, *set before; prefer; propose.*
 προ-τιμάω, *prefer; be concerned (to do a thing).*
 προ-φέρω, *proffer.*
 πρυμν-ήτης, *adj., belonging to the stern of a ship.*
 πρώτα, } *adv., first.*
 πρώτον, }
 πτηνός, -ον, *winged.*
 πτωχός, 2 or 3 terminations, *poor.*
 πυκ-νός, *frequent.*
 πύλη, *gate; portal; door.*
 πῦρ (gen. πῦρός), *n., fire.*
 πύργος, *m., tower; towered walls of a town.*
 πυργόω, *build up.*
 πυρ-όω, *burn; mid., take fire.*
 πύρ-πνοος, -ον, *fire-breathing.*
 πῶς, *as yet.*
 πῶς; *how?*
 πως, *somehow; anyhow; haply; perhaps.*
 ράδιος (2 or 3 terminations), *easy; adv., readily.*
 ῥα-θυμία, *easiness of temper; quietness.*
 ῥέξω, *do.*
 ῥίπτω, *fling away; throw (off).*
 ῥύομαι, *draw to oneself; protect.*
 σάρξ, -κός, *f., flesh.*
 σάφα, *adv., clearly.*
 σαφής, *clear; true.*
 σαφῶς, *adv. of σαφής.*
 σεβίζω, *revere; honour.*
 σεβώ, *revere.*
 σέθεν = σοῦ *gen. of σύ.*
 σείω, *shake.*
 σεμνός, *dread; holy; sacred; solemn; proud.*
 σιγάω, *be silent; hold one's peace: with acc., be silent about.*
 σιγή, *silence.*
 σίδηρος, *iron; steel; sword.*
 Σίσυφος, *Sisyphos.*
 σιωπηλός, *silent.*
 σκαιός (lit. *left-handed, gauche*), *stupid.*
 σκάφος, *n., hull; ship.*

σκήπτω, trans., dash down ;
make to swoop upon.

σκήψις, -ews, f., pretext.

σκία, shadow.

σκοπέω, gaze at.

σκυθρ-ωπος, -ov, sad-faced ;
gloomy.

Σκύλλα, Scylla, a monster inhabiting a dangerous whirlpool opposite Charybdis in Straits of Messina. She had 12 feet, 6 long necks and mouths, and barked like a dog.

σμικρός, small.

σοφός, wise ; clever.

σπανίζω, be in want (σπάνις) ;
lack (gen.).

σπαράσσω, tear.

σπείρα, coil.

σπείρω, sow ; beget.

σπένδω, pour libation : mid.,
make truce ; compose (a
quarrel).

σπέρμα, n., seed ; offspring.

σπέρχω, hasten.

σπεύδω, hasten (trans. and in-
trans.) ; be eager.

σπλάγχνον, usually in pl., in-
ward parts ; heart.

σπονδή, libation : pl., treaty ;
truce.

σπουδή, eagerness.

στάζω, drip.

στέγη, house ; pl., apartments.

στέχω, go ; come.

στεν-άζω, groan.

στέργω, love.

στερέω, deprive ; bereave.

στερρός, barren.

στέφανος, wreath.

στόμα, n., mouth.

στόμ-αργος, -ov, busy with the
tongue ; loud-tongued.

στρέφω, turn (round, as on a
pivot : not a synonym of
τρέπω) ; roll.

στρώννυμι, spread ; lay. X

στυγερός, hateful.

στυγέω, hate.

στίγιος, hateful.

συγ-γαμέω, assist in marrying.

συγγενής, adj., kindred ; kins-
man, kinswoman

συγ-γνώμη, pardon.

συγ-γνώμων, pardoning ; indul-
gent.

συγγνωστός, -ov, pardonable.

συγ-χέω, confuse ; make havoc
of.

συλλαμβάνω : mid., take up a
thing with (gen. obj.).

σύλατος, contraband.

συμ-βαίνω, agree ; covenant.

συμ-βάλλω, put or throw to-
gether ; understand ; join
(battle, etc.) ; join in.

συμ-περαίνω, accomplish ; finish
[see περάω].

Συμ-πληγάδες, adj., f. (sc.
πέτραι), the Clashing Rocks.

κλέχος ο τοσούτοι, to make a habit-

συμ-φέρω, *comply with.*

συμφορά, *misfortune.*

συμ-φύρω, *mix together (properly to mix wet with dry).*

σύν, *with.*

σύνδεσμος, m. (pl., σύνδεσμα), *fastening.*

συν-δικέω (dat.), *be an advocate or champion.*

σύνδουλος, *fellow slave.*

συν-ήδομαι *be pleased.*

συν-οικέω, *dwell with.*

συν-τήκω, *melt*: perf. is intrans., *be suffused, wet.*

συν-τίθημι, *include.*

σφάλω, *trip up; overthrow*: mid., *be mistaken (about, with gen.).*

σφε, pronoun, acc. case, *him; her; it; them.*

σχέτλιος, *wicked.*

σχῆμα (ἔχω), n., *form; phase.*

σχηματίζομαι, *arrange.*

σχολή, *idleness*; ἀγειν σχ., *to idly.*

σώζω, *save; preserve; keep.*

σῶμα, n. *body.*

σωτήρ fem. σώτειρα), *protecting or sheltering (from).*

σωτηρία, *safety; salvation; preservation; source of security.*

σωτήριος, -ον, *saving; of deliverance.*

σωφρονέω, *be wise.*

σώφρων, *wise; modest; moral.*

τάλας (like μέλας), *miserable; wretched.*

ταμίας, -ου, *steward; controller.*

τανῦν = νῦν.

ταυρόμοι: see ἀποταυρ.

ταῦρος, *bull.*

ταύτη (sc. ὁδῷ), *in this way.*

τάχος, n., *swiftness; speed*: ὡς τάχος, *as quickly as possible.*

ταχύς, *quick*: adv. ταχέως and τάχα.

τέγγω, *wet; bedew.*

τέινω, *stretch; continue.*

τεκμήριον, *proof.*

τέκνον, *child.*

τεκνόομαι, *get children.*

τέκτων, -ονος, *deviser; craftsman.*

τελευτή, *end; death.*

τελεσ-φόρος, *accomplishing*; with gen. *productive of.*

τελέω, *fulfil.*

τέλος, n., *end; fulness*: pl. *rites; ceremonial.*

τέμ-ενος, n., *precincts (land cut off for holy uses).*

τέμνω, *cut; cut down.*

τένων, -οντος, m., *tendon.*

τέρην, f. τέρεινα, *tender.*

τέρμων, -ονος, m., *boundary; limit; goal.*

τερπνός, *delightful.*

τέρπω, *delight.*

τέρψις, -ews, f., *delight.*

τεχνόμαι, contrive ; devise.

τέχνη, art ; craft ; device.

τήκω, melt (transitive): mid.
pine.

τί, why ?

τίθηναι, place ; put ; set ; arrange ;
settle : as factitive verb, make
to be this or that ; cause :
mid. deem.

τίκτω, bear a child ; become a
mother : ὁ τεκών, father.

τίνω, pay : mid. exact ; pun-
ish.

τλάω, endure ; dare : cp.
τολμάω.

τλήμων, adj., suffering ; un-
happy ; hard-hearted ; cruel.

τλητός, -ον, endurable.

τοι, surely : sometimes merely
gives emphasis.

τοιγάρ, wherefore.

τοίος-δε, of such a kind.

τοκάς, -άδος (τίκτω), adj. f.,
having brought forth ; mother :
Lat. feta.

τόκος, birth.

τολμάω, dare ; bring oneself to
do a thing.

τόλμη, daring.

τολμη-τέον, one must dare.

τόξον, bow : in pl. bow and
arrows ; shafts.

τόσος, so great : pl. so many.

τοσόσδε, so great : so much :
dat. used adverbially, by so
much.

τοσοῦτος, so great ; so much.

τόσως, so much ; as much.

τότε, then.

τῶχός, harsh ; fierce.

τρέμω, tremble ; fear.

τρέπω, turn towards a point :
see στρέφω.

τρέφω, rear ; support.

τρέω = τρέμω.

τρίβων, experienced.

τρίς, thrice.

Τροιζήνιος, of Troezen, a very
ancient city of Argolis.

τρόπος, manner ; style.

τρόχος, hoop.

τυγχάνω, happen ; obtain (gen.
of noun or acc. of pro-
noun).

τύμβος, tomb.

τυραννέω, be king or queen.

τυραννικός, -ον, despotic.

τύραννος, prince, king, or queen.

τύραννος, -ον, royal.

Τυρσηνίς, -ίδος, f., Tyrrhenian.

τύχη, fortune.

ὕβριζω, insult.

ὕβρις, -ews, f., outrage.

ὕδωρ (ὕδατος), n., water.

ὕμνέω, sing.

ὕμνος, hymn ; song.

ὑπ-εκ-τρέχω, run or escape
stealthily from ; run away
from.

ὑπερ-αλγέω, *sorrow over.*

ὑπερ-βαίνω, *pass over ; enter.*

ὑπερ-βάλλω, *surpass.*

ὑπερ-βολή, *excess.*

ὑπ-εργάζομαι, *do (by way of assistance).*

ὑπερ-τείνω, *stretch out over.*

ὑπέρ-τερος, *superior to ; master of (gen.).*

ὑπερ-χαίρω, *be overjoyed (at).*

ὑπ-έρχομαι, *come secretly ; steal over.*

ὑπ-ηρετέω, *serve as rower (ὑπηρέτης, properly = assistant-rower) ; serve ; assist (dat.).*

ὑπό (gen.), *by means of ; at hands of ; by ; by reason of ; from.*

ὑπ-ουργέω, *help ; cp. ὑπηρετέω.*

ὑστερον, *afterwards.*

ὑφ-ίημι, *send under ; sub-mit (transitive) ; sub-ject.*

ὑφ-άπτω, *kindle.*

φαιδρός, *bright ; radiant.*

φαίνω, *show ; mid., appear.*

φάος, n., *light.*

φάρμακον, *drug ; poison ; spell.*

φάσ-γανον, *sword.*

φαῦλος, *mean ; poor ; despicable.*

φείδομαι, *spare (gen.).*

φερνή, *dowry ; pl. bridal gifts.*

φέρω, *bear ; carry off.*

φεῦ (1) *alas !* (2) *(impatience) out upon it.*

φεύγω, *flee ; flee from ; go into exile.*

φευτεύω, *plant ; get (children).*

φημί, *say.*

φθάνω, *anticipate ; be before-hand.*

φθέγγομαι, *utter.*

φθίμενος (perf. pass. of φθίνω), *dead.*

φθονέω, *envy ; grudge.*

φθόνος, *envy.*

φιλέω, *love ; be wont.*

φίλιος, *loving ; dear.*

φίλος, *friendly ; loving ; dear ; as subst., friend.*

φλόξ (φλογός), f., *flame.*

φοβέω, *terrify ; mid., fear.*

φόβος, m., *fear.*

φον-εύω, *murder.*

φόνιος, *belonging to murder.*

φόνος, *deed of blood ; murder ; bloody death.*

φράζω λέγω.

φρήν (φρενός), f., *mind ; thought.*

φρονέω, *be minded or disposed ; think ; be in one's senses ; with κακῶς, (1) be ill-disposed ; (2) be ill-advised.*

φροντίζω, *think.*

φροντίς, -ίς, f., *thoughts; mind; deliberation.*

φρουδος (πρό, ὁδός), 2 or 3 terminations, *gone; ruined.*

φυγάς, -άδος, adj. and subst., *an exile, or exiled.*

φυγή, *flight exile.*

φυλάσσω, *guard.* mid. with acc. = *caveo, beware of.*

φύσις, -ews, f., *nature.*

φυτόν, *plant; creature.*

φύω, *produce:* perf. and 2nd aor. are intrans., *be* (by nature): ὁ φύσας, *father* ξφυν is sometimes used in present sense. 3. *φύω, φύνω, φέω.*

* φωνή, *voice.*

φῶς (φωτός), n., *light.*

χαίρω, *rejoice:* χαῖρε, *hail!* or *farewell.*

χαίτη, *hair.*

χαλάω, *relax; undo.*

χαλεπῶς, *with difficulty.*

χαμαί, *on the ground.*

χαρακτήρ, -ῆπος, m., *stamp.*

χαράσσω, *to notch or furrow; wound.*

χάρις, χάριτος, *grace; favour; charm:* acc. is used adverbially, *for the sake of:* πρὸς χάριν, *by way of a favour to; with submission to.*

χείρ, χερός, f., *hand.*

χθών, χθονός, f., *land; earth.*

χλωρός, *pale.*

χόλος, *wrath.*

χράομαι (dat.), *use; deal with.*

χράω, *give an oracle:* the perf. mid. κέχρημαι = *need.*

χρεία, *need.*

χρεών (ἔστι) = *χρή:* χρεών is an indecl. neut.

χρή, *it is needful; ought; it is one's duty* (of a moral necessity): see δει.

χρήν = ἐχρήν, impf. of *χρή.*

χρηζω, *desire.*

χρήμα, n., *thing:* pl. *money; wealth.*

χρησμός, *oracle.*

χρηστήριον, *oracle; oracular shrine.*

χρηστός (χρεα), *serviceable; good.*

χρίω, *anoint; smear.*

χροιά = *χρός.*

χρον-ίζω, *linger.*

χρόνος, *time:* χρόνῳ, *at last; at length.*

χρυσέος, contr. -οὺς, *golden.*

χρυσ-ήλατος, -ον (ἐλαύνω), *of beaten gold; golden.*

χρυσός, *gold.*

χρώζω, *touch* (a surface).

χρώς, χρωτός, χρωτί or χροί, m., *skin; complexion; cheek; body.*

χώρα, *land; country.*

χωρέω, *go*.

χωρίς, prep. with gen., *apart from* : also adv. *apart*.

ψαύω (gen.), *touch*.

ψεύδ-ορκος, -ον, *oath-breaker*.

ψιλός, *bare* ; *defenceless*.

ψυχή, *soul* ; *life*.

ᾧδε, *thus* ; *here*.

ὦδή, *song*.

ἴη δὲν. ὡς ὡ

ὠθέω, *thrust*. ἴη δὲν. Ἰημ. 2 σὺν
ὠθένει.

ὠλένη, *arm*.

ὥς, *as* ; *how that* ; *that* ; *since* ;
exclam. *how* : with superla-
tives, see note v. 90.

ᾤσ-περ, strengthened form of
ὥς, *even as*.

ᾧστε, *so that* : after οὗτος, οὕτως,
τοσοῦτος, τοιοῦτος, translate
simply by *that* : also = ὥς, *as*.

ὠφέλειω, *help*.

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